



EPISCOPAL NEWS SERVICE

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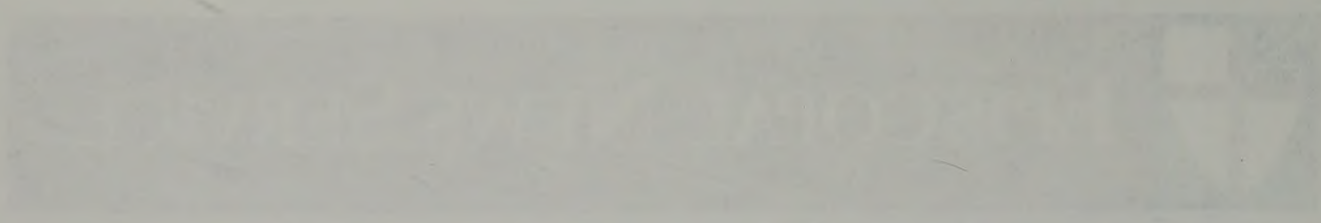
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For Immediate Release:

CONTENTS

PAGE

- Presiding bishop spends Holy Week and Easter with Episcopalians in the Holy Land (91086) 1
- The Rev. Steven Charleston, a Choctaw, is consecrated bishop of Alaska (91087) 2
- Salvadoran election observer says peaceful political settlement to civil war may be near (91088) 3
- Episcopal Life Board of Governors adopts editorial policy, marks first year of publication (91089) 5
- Healing the sin of racism requires repentance and hard work, say New York Episcopalians (91090) 6
- International Anglican network calls on primates to lead in area of social justice (91091) 8
- Episcopal Church needs a new model of leadership, Trinity Parish rector says (91092) 9
- Lutheran and Episcopalian theologians urge careful study of documents (91093) 10
- NEWSBRIEFS (91094) 12



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■ NEWSFEATURES

A year later, pentecostal Episcopalians in Georgia still experiencing growing pains (91095)

16

■ REVIEWS AND RESOURCES (91096)

19

91086

Presiding bishop spends Holy Week and Easter with Episcopalians in the Holy Land

Presiding Bishop Edmond L. Browning and his wife, Patti, spent Holy Week and Easter on a pilgrimage to the Holy Land as an expression of support for the ministry and witness of the Episcopal Church in Jerusalem (ECJ), celebrating its 150th anniversary.

On Maundy Thursday, Browning and his host, Bishop Samir Kafity of the ECJ, gathered in St. George's Cathedral for the historic footwashing service. In his sermon, the presiding bishop urged the congregation to be "humble and compassionate, for only then will we be able to cleanse the world of hatred and injustice." After the service participants walked to the Garden of Gethsemane to pray.

Browning and Kafity joined the Lutherans from Church of the Redeemer to pray at stations of the cross, a tradition dating back to the Crusader era. The joint walk underscored the common history of the two churches in the Middle East since both were established by the Anglo-Prussian Episcopate in the mid-19th century. The bishops bore a large wooden cross along the Via Dolorosa, stopping at each station to sing hymns and pray for peace.

As a sign of continuing tensions in the region, West Bank Episcopal parishes were prevented by Israeli authorities from joining in a Good Friday service at the cathedral in East Jerusalem.

Browning and Kafity were guests of the Greek Orthodox patriarch at dinner Holy Saturday where Browning received two decorations--the Star of Bethlehem and an order in Knights of the Holy Sepulchre--in tribute to his tireless efforts on behalf of peace and reconciliation in the Middle East. Kafity said that the awards honored the Episcopal Church in Jerusalem and the entire Anglican Communion.

On Easter Sunday, Browning preached to the English- and Arabic-speaking congregations of St. George's Cathedral, contending that "the role of the church is to offer a message of hope in a world of death." That evening the bishops visited Episcopal facilities in Ramallah on the West Bank and participated in a service at St. Andrew's Church.

The Brownings also visited refugee camps in the Gaza Strip and the headquarters of the Near East Council of Churches. Browning spoke with families whose sons had been killed in the Palestinian resistance movement known as *intifada*, expressing his sympathy and underscoring the church's

Presiding bishop spends Holy Week and Easter with Episcopals in the Holy Land

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efforts to seek peace and reconciliation. In a conversation with Palestinian leaders, Browning was praised for his stand in opposing the recent Gulf War.

Another stop on the Gaza Strip visit was Ahli Arab Hospital, owned and maintained by the Episcopal Diocese of Jerusalem. The next day the group visited another hospital sponsored by the diocese, St. Luke's, in Nablus on the West Bank. Both hospitals provide medical assistance to Palestinian casualties of the intifada.

Browning also met with other religious leaders, including the grand mufti of Jerusalem, Sheikh Saad Eddin El-Alami, who is religious leader of the area's Muslims and a member of the High Islamic Council. Several other members of the council joined the grand mufti in briefing Browning about continuing tensions in maintaining Islamic holy places in Israel and the occupied territories. The presiding bishop's visit received considerable attention in the local press, which emphasized that he was the highest ranking religious leader to visit the Holy Land following the Gulf War.

--based on reports by Nicholas Porter

(Editors note: The next packet of ENS will include photos of the presiding bishop's visit to the Holy Land.)

91087

The Rev. Steven Charleston, a Choctaw, is consecrated bishop of Alaska

The Rev. Steven Charleston, a Choctaw and a native of Oklahoma, was consecrated as the sixth bishop of Alaska in Anchorage on March 23.

The second Native American bishop of the Episcopal Church to be consecrated within a 12-month period, Bishop Charleston chose as his co-consecrator two other American Indian bishops, the Rt. Rev. Steven T. Plummer of Navajoland--the first Navajo bishop, consecrated in March 1990--and the Rt. Rev. William C. Wantland, a Seminole, of Eau Claire, who ordained Bishop Charleston to the diaconate in 1982.

The presiding bishop, the Most Rev. Edmond L. Browning, was chief

consecrator.

Alaska is a uniquely bicultural diocese; 50 percent of the communicants are Alaska Natives. Its diocesan convention elected the 42-year-old Choctaw last October on the first ballot.

"Yours is a challenge to reinforce bridges that span the cultural chasm of a bicultural diocese," said the consecration preacher, Dr. Owanah Anderson, herself a Choctaw from Oklahoma and officer for Native American Ministries at the Episcopal Church Center.

"Acknowledge and honor this cultural diversity," stressed Anderson, "but craft a model for the whole church, which lives into full and equal cultural partnership, with neither dominant over the other."

Affirmation to bicultural aspects of the diocese was evident in the service when the Gospel was read in Inupiaq and Gwich'in Athabascan as well as in English.

Present to lay hands on the new bishop were a total of 15 bishops of the Episcopal Church and two from the Anglican Church of Canada, including the Rt. Rev. Walter Jones who, while bishop of South Dakota, had ordained Bishop Charleston to the priesthood in 1983. Also seated on the stage were three Roman Catholic bishops including the Most Rev. Francis T. Hurley, archbishop of Anchorage, who led the litany for ordinations.

Bishop Charleston's attending clergy were from Minnesota, where the new bishop had resided since 1984. He served as director of cross-cultural studies and theology professor at Luther Northwestern Seminary in St. Paul as well as interim rector of Holy Trinity and St. Anskar parish in Minneapolis.

Following graduation from the Episcopal Divinity School, Charleston served as executive director for the National Committee on Indian Work at the Episcopal Church Center, New York, 1980-1982.

91088

Salvadoran election observer says peaceful political settlement to civil war may be near

A free and fair election held recently in El Salvador may have moved that war-torn, Central American nation closer to a peaceful political settlement of its decade-long civil war, according to an Episcopal priest who was an

official election observer.

The Rev. Robert Brooks, staff officer of the Washington Office of the Episcopal Church who served on the official U.S. election observer delegation, said that the March 10 election in El Salvador to elect a national assembly and several mayors was critical to the peace process underway between the government and opposition leaders.

"What was at stake in the election was that it could either advance or undermine the entire peace process," Brooks said. "If these elections had not been free and fair, it could have sabotaged all of the progress that has been made."

"All indications are that the election has advanced the peace process because it [the election] succeeded in including all the political movements in the country," Brooks added. He reported that, for the first time in the past 10 years, political parties on the left participated in the election.

"I think that the expansion of the national assembly from 60 to 80 seats gave all political factions an opportunity to 'sit at the table.' This change in the political environment encouraged the opposition to participate," Brooks said.

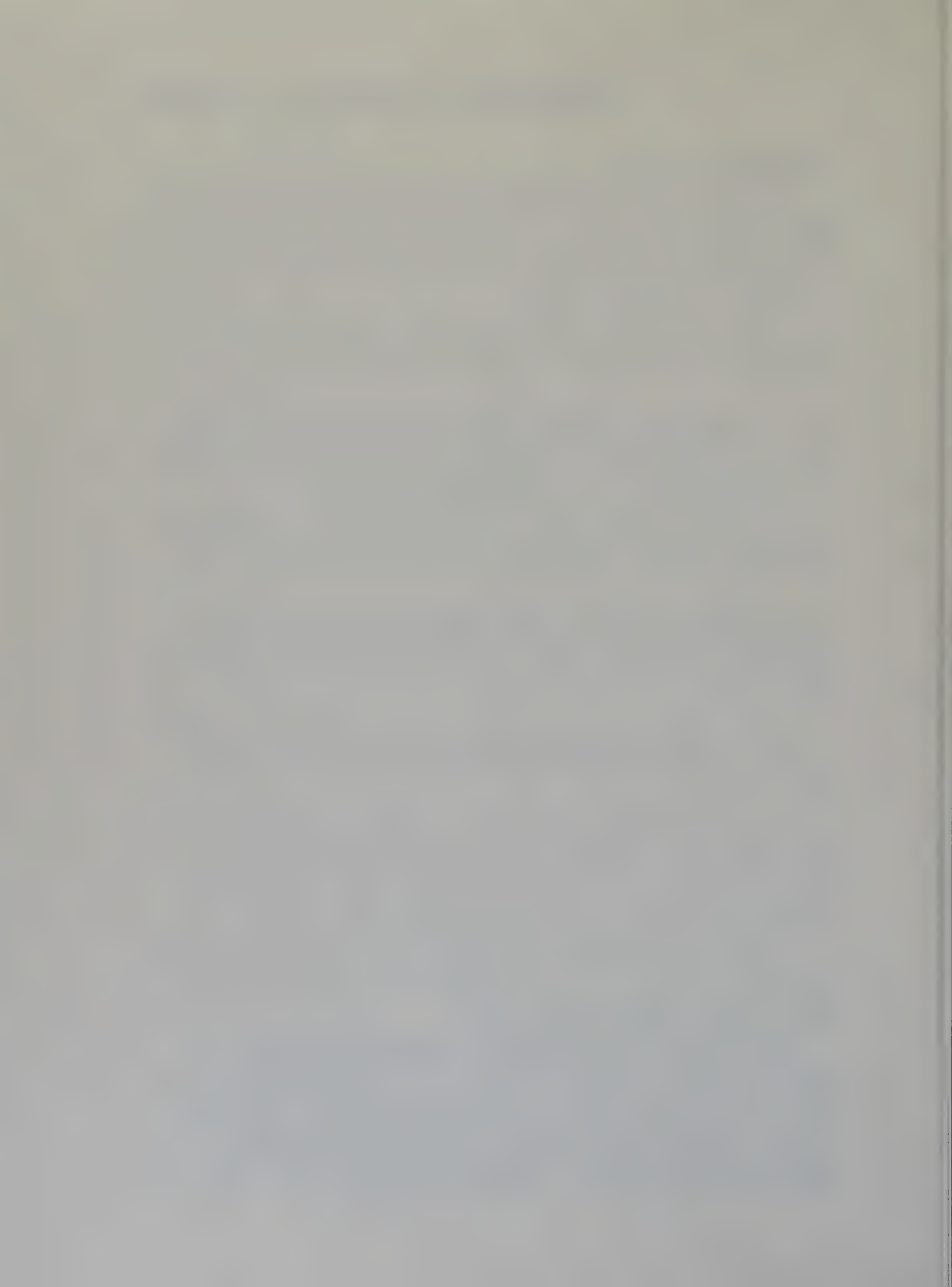
According to Brooks, the involvement of U.S. church leaders on behalf of civil rights in El Salvador may have tipped the balance for a peaceful settlement to the civil war. "Our hard work may have helped turn the corner. We encouraged a political breathing space for some of this to happen," Brooks said.

Brooks met with Salvadoran president Alfredo Cristiani after the election to continue to press for a political settlement of the civil war that would include all factions. "Cristiani said that they are very close to a political settlement," Brooks said.

"I am cautiously optimistic that they are close to a settlement, and if so it will represent a clear example of a case when the church has been a reconciling bridge in society between conflicting factions," Brooks added. "Everything that we worked toward--to get the government to open up the society, to bring more voices to the table--is paying off," he said.

"The Bush administration has indicated that, because of the progress in negotiations, additional aid will not be delivered to the government of El Salvador unless there is a collapse in the talks or a renewed threat to the government by the rebels," Brooks added.

Brooks reported that the progress in negotiations may also lead to a solution in the case of six Jesuits and two women who were murdered in El Salvador last year. "I met with Roman Catholic Archbishop Gregorio Rosa Chavez, who said that he and others are continuing to press to have the case resolved. The archbishop stated that one of the topics in the current negotiations is judicial reform. He hopes that will set up a formal framework so that the Jesuit murders can be resolved," Brooks said.



91089

Episcopal Life Board of Governors adopts editorial policy, marks first year of publication

An editorial and advertising policy for *Episcopal Life* was approved at the first meeting of the newly elected Board of Governors in mid-March.

The board, whose membership includes clergy and lay representatives from each of the nine provinces, met at the Episcopal Church Center to review the national newspaper's first year of operation, reflect on its editorial responsibility to the church and its readers, and begin to develop a marketing strategy.

"I was very pleased with the meeting. *Episcopal Life* is off to a good beginning, yet we have a great deal of work to do," said Bishop John MacNaughton of the Diocese of West Texas and chairman of the board. He said that the board would turn its attention to marketing with "the original goal of having *Episcopal Life* read in every Episcopal home."

According to MacNaughton the board would also pursue the goal of a "truly national newspaper for the Episcopal Church. One concern that surfaced--and will continue to surface--is how to help the newspaper represent viewpoints of the whole church and not just particular segments or articulate pressure groups," he said.

"Our challenge is to reflect the church's diversity of ministries," said Jerry Hames, editor of *Episcopal Life*. "However, we must also serve as a source of information and analysis on programs and initiatives of the General Convention, the Executive Council, and the presiding bishop," he added. Hames reported that members of the board were supportive of the newspaper, but also offered "some constructive criticism."

"We want to include more diverse opinion and an opportunity for dialogue where dissenting or minority voices can be heard," Hames added. Yet, he pointed out that giving a forum to those voices provokes response from those who disagree with them.

"We have had a lively response to the paper in the 'Letters to the Editor' section--both supportive and critical of *Episcopal Life* and of the church leadership," Hames said. "I think the letters have reflected our readers' concerns about the difficult and divisive issues that confront the church and society."

The editorial policy, a Mission Statement for *Episcopal Life*, recognizes the publication as an independently edited, national newspaper of the church and a principal vehicle in the ministry of communication.

Episcopal Life is called upon to report "faithfully, accurately and without bias" news and opinions in the Episcopal Church, the worldwide Anglican Communion, and other faith communities, according to the policy. It is

charged with reporting significant developments in ministry and mission within parishes, dioceses, and provinces.

The board approved an advertising policy that is consistent with the editorial policy and the policies of General Convention and Executive Council. It prohibits advertising for tobacco, alcoholic beverages other than communion wine, or products related to illegal drugs.

The board received a financial report and reviewed sources of income from advertising and subscriptions. It called for a review of promotion and subscription plans and appointed a task force to be convened by the Rev. Bob Libby, former national communication staff member and diocesan communicator who is currently rector of St. Christopher's by-the-Sea in Key Biscayne, Florida.

Members of the board are Bishop John MacNaughton (chair); Mary Lou Lavalley of Springfield, Massachusetts (Province I); Nell Gibson of New York (Province II); Mary Lee Simpson of Roanoke, Virginia (Province III); the Rev. Bob Libby of Key Biscayne, Florida (Province IV); Lois May Prusok of Marquette, Michigan (Province V); Barbara Benedict of Denver, Colorado (Province VI); Daryl Murphy of Irving, Texas (Province VII); Sarah T. Moore of Salt Lake City, Utah (Province VIII); and the Rev. Luis Serrano of San Salvador, El Salvador (Province IX).

91090

Healing the sin of racism requires repentance and hard work, say New York Episcopalians

If Episcopalians do not understand that racism is a sin, they will not understand the full meaning of salvation either, according to the keynote speaker at a recent conference in the Diocese of New York on "Healing the Sin of Racism."

"Racism is idolatry," said the Rev. Canon Lloyd Casson, vicar of Trinity Parish in New York City, during his keynote address to the conference on March 16. "There is only one way that we will be able to heal the sin of racism and that is first of all by acknowledging our guilt and our sickness and our need for healing...."

Casson told the conference's 200 participants that although there has been some improvement in the status of people of color in the United States, the persistence of racism continues to plague ethnic communities in America, including higher rates of infant mortality and homicide, a serious drug

problem, overt racial hostility, and police brutality. He said that racism has an overwhelmingly destructive character in the way it "latches on and chokes everything in its wake--households and institutions."

The Episcopal Church has all too often been identified as the defender of the status quo, according to Casson, and has dealt with societal problems as "social workers" rather than through understanding racism theologically as "a manifestation of the deepest human sin."

Casson said that the Episcopal Church had a long history of slow progress in dealing with slavery and racism because it was "afraid of schism." He pointed out that the Episcopal Church often lagged behind more outspoken denominations in the area of civil rights and had included defenders of slavery.

Casson exhorted the Anglican Communion to begin the process of healing. "Because the Anglican Church is comprised of so many races, it is in a special place to lead the way," he said.

Workshops explore practical solutions

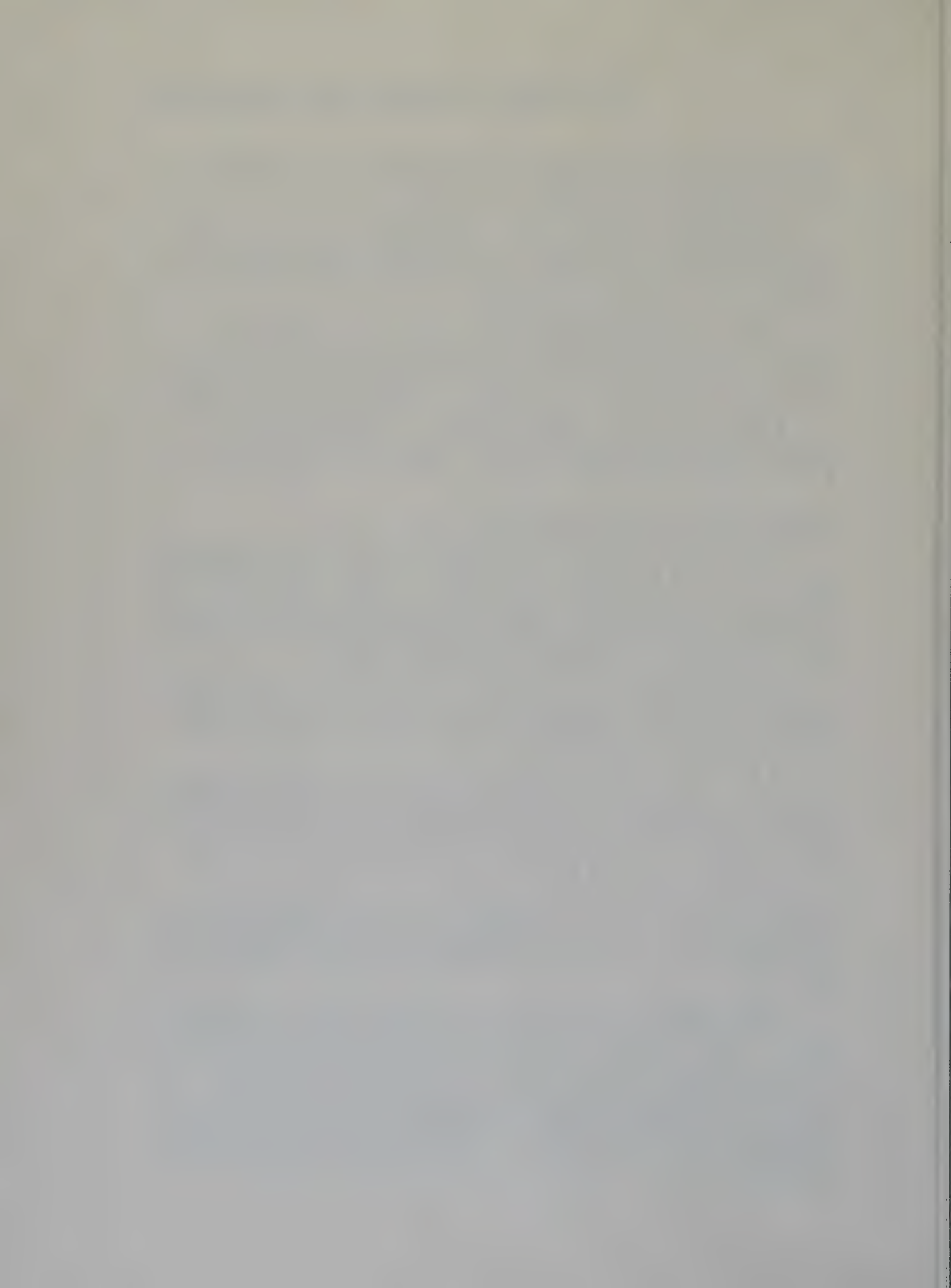
The conference, sponsored by the Racism Task Force in the Diocese of New York and the Task Force Against Racism of Trinity Parish in New York City, provided workshops that focused on four arenas in society in which the sin of racism can be found--economics, the criminal justice system, educational systems, and within environmental decisions and concerns.

In the workshop that addressed issues in the economic arena, participants emphasized the importance of supporting banks that, in turn, support small businesses. They also underscored the need to support political candidates who are committed to racial justice.

In the workshop that addressed issues involving the criminal justice system, one woman spoke about "black-on-black" crime and racism within her largely black community. "I'm glad that white people are concerned about what they have done to us in the past, but I am living in today, and I am frightened all the time," she said.

The Rev. Canon Cecil Williams, rector of St. George's Church in Brooklyn, and the workshop's cofacilitator, responded by exhorting the black community to work to heal itself, emphasizing that the same abilities available to mobilize in the white community are available in the black community as well.

In the workshop that addressed issues involving multicultural education, the Rev. Canon Frederick Williams urged participants not to be afraid to ask for help in the struggle against racism. He urged them to seek out new people in their community, warning against what he referred to as the "club mentality" of the Episcopal Church. Williams said, "The challenge is to do something and quit talking so much. If we seize the opportunity, the healing will begin."



91091

International Anglican network calls on primates to lead in area of social justice

Representatives of 15 Anglican provinces from around the world have called on the primates of the Anglican Communion to act as agents of justice on behalf of the poor in the developing world.

Members of the Anglican Peace and Justice Network, an organization comprised of persons appointed by the primates to serve as advisers on issues of social justice, gathered for their sixth annual meeting in Porto Alegre, Brazil, March 5-14, to act as a "social conscience of the primates," according to the Rev. Brian Grieves, peace and justice officer for the Episcopal Church and secretary of the network.

Grieves reported that members of the network shared concerns from their provinces and that several themes are gaining strength in the work of the network. "The proliferation of military armaments throughout the world is emerging as a serious concern of Anglicans in the developing world," he said. "And the burden of international debt is critical to representatives from developing countries."

The network endorsed several recommendations that will be sent to the Anglican primates meeting in Ireland later this month, calling on them to:

- affirm the call for the reunification of Korea by the Anglican Church in Korea and support the idea of an ecumenical or Anglican visit to advance the dialogue for peaceful reunification;
- seek a report on the church in Sri Lanka during the state of turmoil in that country and ascertain whether a solidarity visit of Anglican leaders would be helpful;
- send an Anglican delegation to Kenya to support the Church of the Province of Kenya during the current period of church persecution and violation of human rights;
- implore the primates to send messages to Western governments--especially those of the United States and England--to apply consistency in their implementation of United Nations Security Council resolutions leading to the creation of a sovereign Palestinian state;
- send a message to the National Council of Christian Churches in Brazil, affirming its position on the adverse impact of foreign debt on the life and well-being of the people;
- consider a statement to the communion asking that women have full and equal participation in the church and be involved in the decision-making bodies of all church structures;
- concur with the Church in the Province of the West Indies that uncontrolled industrial and tourism development is an inappropriate solution to

resolve the debt of Caribbean governments;

■ resolve that the plight of indigenous people be a priority during the United Nations International Year of the World's Indigenous People in 1993, and that indigenous people who are Anglican meet to share common concerns.

Not merely 'American bashing'

"The network meeting was a chance for Episcopalians in the United States to hear what our brother and sister Christians in the developing world think about the policies of our government," Grieves said. "They regard our policies as based on intervention, interference, and self-interest without regard to the effect those policies will have on the poor."

Grieves said that it would be easy for Americans to "dismiss criticism from the developing world as 'American bashing' without considering the concerns from the rest of the world.

"The hardest place to do social justice is in the United States, England, and much of the Northern Hemisphere because we are the 'haves' and are usually satisfied with the status quo and the lifestyle we have," Grieves contended.

"The churches in the developing world see social justice as integral to their life," Grieves added. "The issues are very real for them, and if we are serious about the Gospel we must listen to them."

Grieves said that the network provides an atmosphere of trust within the context of the "Anglican family" and as such is "a gift to the developed world because it reminds us that we've got to take social justice seriously."

91092

Episcopal Church needs a new model of leadership, Trinity Parish rector says

"We must have a leadership that will be able to initiate, lead, and manage the reorientation of the Episcopal Church" as humanity faces "dramatic and revolutionary" changes, the Rev. Daniel Paul Matthews told a gathering of the Episcopal Church Foundation to honor new fellowship recipients.

Challenging them to help Episcopalians link leadership to mission, Matthews, rector of Trinity Parish in New York, said the Episcopal Church needs a clear mission statement as it enters the Decade of Evangelism. "Leadership without mission is merely management," he said.

Matthews urged the church to consider a model of leadership familiar in the business world, "one that builds competent teams, clarifies required behavior, administers rewards, and measures progress." Such a model would "take us out of the privatized, individualized, counseling model that is currently in fashion." It would also be "the model of the church for the future," according to Matthews.

Without such a model Matthews said he feared that the church "would back into the future rather than take deliberate action," and end up "driven from one crisis to the next," subjected to special-interest groups.

Receiving grants for doctoral study beginning this fall were:

Anne C. Brown, General Theological Seminary, New York

The Rev. F. Scott Hennessy, University of Virginia

Mary E. Martin, Union Theological Seminary, New York

Robert Royalty, Yale Graduate School

Jane Shaw, University of California, Berkeley

The Rev. Craig Townsend, Harvard University

Since the foundation's fellowship program started in 1964, over \$1 million has been invested in 125 fellowships to help the Episcopal Church develop a strong core of theological scholars and leaders.

--based on a report by Lindsay Hardin

91093

Lutheran and Episcopalian theologians urge careful study of documents

A daylong meeting of Lutheran and Episcopalian theologians in Columbus, Ohio, issued a statement urging a "careful joint process of reception" of the new documents proposing moves toward "full communion" between the two churches.

Although limited to a discussion of *Implications of the Gospel*, the document from the second round of the Lutheran-Episcopal Dialogue (LED), the theologians were clearly aware that the new statement and the proposed *Concordat of Agreement* were already stirring controversy. A recent meeting of Lutheran bishops expressed both doctrinal and practical reservations about the proposals for steps leading to full communion. (See ENS, March 21, 1991.)

"We are trying to say that the statements should be studied without any

prejudgments," said the Very Rev. William Petersen, dean of Bexley Hall in Rochester (NY), an Episcopal Church participant in LED since 1978. "Our statement calls for a calm reception and mutual study, getting beyond the stereotypes that would interfere with the process."

In commending what they called "a careful joint process of reception," the theologians also cautioned "against precipitous assumptions and judgment on these documents."

Petersen said that he and other members of the dialogue are beginning to receive invitations from Lutheran-Episcopal clergy groups around the nation to discuss the current relationship between the two churches--and their future together.



news briefs

91094

It's official: Carey is archbishop of Canterbury

In a simple but tradition-laden ceremony, a royal commission on March 27 confirmed the election of Dr. George Carey as spiritual leader of the Anglican Communion. The commission, consisting of the archbishop of York and eight senior bishops, acknowledged in the Church of St. Mary-le-Bow in the City of London that Carey had been duly chosen and elected. Following custom, the lord mayor of London was the first person to shake the hand of the new archbishop of Canterbury. The confirmation of election ceremony dates back to the Appointment of Bishops Act of 1534. Carey will be enthroned in Canterbury Cathedral on April 19, and will then be in full possession of his see.

Carey will reinvigorate English church, observer predicts

Archbishop-elect George Carey will give the Church of England a more Protestant coloring, and that will have the effect of reinvigorating the church, a prominent English Roman Catholic recently predicted. The new archbishop of Canterbury "will be a Protestant archbishop," said Lord Rees-Mogg, chairman of Britain's Broadcasting Commission and former editor of the *London Times*. "Most Anglo Catholics will not like that. [Roman] Catholics will be divided," but, Rees-Mogg added, Carey's evangelical orientation will rally the support of what is sometimes called "the most rapidly growing and most enthusiastic sections of the Anglican community." Rees-Mogg's remarks appeared in a column in the *Independent* newspaper.

NCC launches new Mideast relief effort

The National Council of Churches (NCC), in close cooperation with the Middle East Council of Churches, has launched the "Olive Branch Campaign" to help meet the humanitarian needs of those caught in the devastation and dislocation of the war in the Persian Gulf. The Church World Service (CWS), the NCC's relief arm, will carry out the emergency campaign, which includes

a \$1 million appeal for aid to survivors in Iraq and Kuwait and refugees in Jordan, the West Bank, and Gaza. "This is an extension of efforts begun last August [but] the appeal carries a clear message in terms of resurrection," said Daniel Chelliah of Episcopal Migration Ministries. The olive branch symbolism is especially fitting, said Dr. Lani Havens, executive director of the CWS, because it denotes "a response of peace and compassion--life beginning again, reconstruction after devastation, [and] a divinely bestowed second chance."

Union leader cites "connections" between labor and religion

The president of the United Mine Workers of America recently told a gathering of religious social activists that the worlds of work and worship are deeply interconnected, with religion and labor having a number of common goals. Addressing 400-plus members of Interfaith Impact, Richard Trumka spoke of the moral and material support that "progressive religious leadership in America" has offered striking workers. Trumka in particular acknowledged the steadfast religious support he received when leading striking Virginia coal miners against the Pittston Company in 1988-89, an effort that culminated in the company's withdrawing most of its major demands. In speaking of the common social concerns of religion and labor, Trumka called for a joint effort to bring health care to the millions of U.S. workers who are without adequate coverage. During the Pittston strike, Presiding Bishop Edmond L. Browning and Bishop A. Heath Light of the Diocese of Southwestern Virginia made numerous solidarity visits with miners in the Virginia coalfields.

Mideast Christian churches near common date for Easter

Middle East Christians are nearing agreement on a common date for Easter, according to the four presidents of the Middle East Council of Churches. A shared Easter may come as early as next year, said Anglican Bishop Samir Kafity, Eastern Orthodox Patriarch Ignatius IV, Oriental Orthodox (Syrian) Patriarch Ignatius Zacca I Iwas, and Roman Catholic (Maronite) Archbishop Youssef Khoury. The variance in Easter dates stems from different methods in calculating the date, traditionally determined with reference to the phases of the moon and the advent of the spring equinox. This year, for example, the two dates for Easter are March 31 and April 7.

Lutherans to consider abortion guidelines

A proposed teaching statement that will come before the Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) defends abortion as "a morally responsible act" under certain circumstances but unequivocally opposes abortion in the later stages of pregnancy. The statement, issued by the ELCA's Commission for Church in Society, considers

aborting a fetus as morally feasible when pregnancy threatens the life of the woman, is the product of rape or incest, or would produce an extremely malformed child. While shying away from the extremes of a total abortion ban or total noninterference, the commission acknowledged a wide range of opinion on the issue within the church. The formulation will be circulated throughout the church prior to the Churchwide Assembly, meeting August 28-September 4. The ELCA, established in 1988 as a result of the merger of three Lutheran denominations, had no previously stated official position on abortion.

National Cathedral opens search for new dean

The Washington National Cathedral has begun its search for a new dean who will serve as the chief administrative officer of the cathedral foundation, and will provide leadership to a diverse community as a pastor, liturgist, and preacher. The new dean will succeed the Rev. Charles Perry who last year became president and dean of the Church Divinity School of the Pacific in Berkeley, California.

Anglicans and Lutherans in Africa draw closer

Anglicans and Lutherans from southern and eastern Africa have taken another step closer to the possibility of full communion between their religious traditions. Representatives of the two denominations, meeting in Namibia, March 6-7, set plans for a February 1992 consultation that would take a hard look at the obstacles to full communion. The projected gathering, to be held in Zimbabwe under the auspices of the Lutheran World Federation and the Anglican Consultative Council, will examine such issues as denominational and social structures and the role of women and youth in the church.

ECW urges support of HIV/AIDS resolution in Phoenix

The national board of the Episcopal Church Women (ECW), meeting in Mexico City, February 4-14, unanimously supported the proposed General Convention resolution that underscores the concerns of women and children in government-funded HIV/AIDS programs. The proposed resolution calls upon the U.S. Congress to consider the needs of women and children in the funding and design of HIV/AIDS research and treatment programs, and to direct relevant governmental health agencies to allow women and children ready access to such assistance.

English church attendance continues decline, survey finds

The continuing decline in English church attendance was confirmed in a recent survey carried out by a Christian research organization. According to a projection in the report titled *Christian England*, done by MARC Europe

(Missions Advanced Research and Communications Center), 250,000 fewer adults will attend churches in the next decade. Citing an especially marked decline in churchgoing among adults under age 30, the report noted that in some parishes the average age of churchgoers was over 60. The survey findings mirrored the trend in the United States, showing growth among evangelical and charismatic churches while mainline denominations were losing members. The poll, carried out in October 1989, found the Church of England strongest in rural areas, and Roman Catholics expanding their presence in industrial urban areas.

Italian children given religious instruction option

Italy's highest court has ruled that public school children are not required to attend Roman Catholic religious classes in their schools and are free to leave the school building when such instruction is given. The outgoing president of the Italian Roman Catholic bishops conference, Cardinal Ugo Poletti, responded sharply to the court's judgment. "We are appalled, stricken, and feel betrayed," Poletti said. He charged that the ruling "weakens the possibilities of passing on our values to young people, and makes the family's task of bringing up children even more difficult."

PEOPLE

The Rev. Canon Richard H. Mansfield, Jr., canon of Christ Church Cathedral, Hartford, was elected provost of the cathedral, the Episcopal Diocese of Connecticut announced March 26. The cathedral is officially the bishop's parish, and Mansfield will serve on behalf of the bishop, the Rt. Rev. Arthur Walmsley. Mansfield begins his renewable four-year term on April 1, succeeding Dean Stephen Gushee, who resigned in January to take a position in Florida. The new provost is expected to play a leading role in the cathedral's ongoing efforts to preserve and revitalize Hartford's downtown area. Prior to coming to the cathedral in 1982, Mansfield served as dean of Bexley Hall Seminary in Rochester, New York.



news features

91095

A year later, pentecostal Episcopalians in Georgia still experiencing growing pains

by Richard Walker

A year after an independent south Georgia congregation of pentecostal Christians was welcomed into the Episcopal Church, they are still growing into the experience--and expressing no regrets for the historic decision.

On Easter Sunday last year, five Episcopal bishops confirmed 214 members of Church of the King in Valdosta and welcomed them into the Diocese of Georgia. As Bishop John Howe of Central Florida said in his sermon, "Charismatics are people who are known to be on fire for the Lord Jesus--and you have come tonight to put your fire into the Episcopal Church's fireplace."

The church was founded in 1988 by Assemblies of God pastor Stan White when he was forced out of that pentecostal denomination because he began to include liturgical elements in the worship services--and insist on racial integration. White was ordained a deacon in the Episcopal Church last October, marking his final break with the church of his youth.

The young church and its young pastor are still experiencing growing pains. White said in an interview that Church of the King has lost 25 or 30 members in the last year "who just couldn't handle being an Episcopalian. There's a lot of prejudice in this part of the world against anything appearing Catholic. But we have more than made up for it with new members," White added.

The church baptized 79 people last year, crucial in a transient community like Valdosta where, according to White, "you have to be a really growing church just to keep from declining."

The church attracts visitors ranging from the merely curious to interested Episcopalians and Roman Catholics--but also pentecostals and charismatics. "Half of them don't understand what we are doing here but the other half

grasp it and have a deep appreciation for it," said White. "I think a lot of charismatics and pentecostals hunger for something more than a pulpit and a preacher-centered worship."

White said that he thinks there are many charismatics and pentecostals "who are tired of the emotionalism and the hype and the disorder that can occur when the fire burns out of control." He added that he knows personally of "several pastors and several congregations who would like to come in" to the Episcopal church, if it could be worked out. "I think many pastors and people are thinking now of what comes after them. Many have gone back to a more historic theology," out of a deep concern for future generations and an appreciation "for the church of the past."

Not an easy transition

White said that he is convinced that other pentecostals and charismatic churches would be interested in moving toward the Episcopal Church if the transition were easier, if there were a better method of dealing with independent churches. "There should be some way for a church and pastor to be in association with the Episcopal Church and then let it culminate after a few years with the ordination of the pastor and the confirmation of the congregation."

Since White is not a priest yet, guests must preside at the Eucharist and that leads to some confusion in the congregation. "Having someone different from the pastor you are used to as celebrant--or to marry them or bury them--gives people something more that they have to work through, on top of the adjustment to becoming Episcopalians," White said.

The congregation is still developing its own liturgical style, which is obvious to anyone who attends a worship service. Enthusiastic singing of up-tempo charismatic songs is led by a choir and small orchestra, with lyrics projected on a screen. The service includes costumed liturgical dancers and extemporaneous preaching from a pulpit made from reclaimed junkyard materials. The central marble altar is made from diverted tombstones.

Colorful homemade banners decorate the sanctuary, with one announcing "God is Here" hanging above a side altar with the reserved sacrament and votive candles.

"It has enriched my worship experience," said John Evans, a 41-year-old former rock disc jockey who moved from Delaware to Valdosta to manage Church of the King's radio station. "I feel I missed a lot through the years by not having been involved in the worship of the historic church. In the Episcopal Church worship focuses on God instead of just on a sermon," he said.

Coping with controversy

The new Episcopalians are even learning to cope with the public reports

of controversy in their church. The same week the newspapers reported that Church of the King was considering a move to the Episcopal Church, the controversy broke over the ordination of a gay priest in the Diocese of Newark. "Our members not only had their friends and relatives throwing at them that they were joining a catholic church but also one that ordained homosexuals. But we held together and learned to cope," White reported.

The congregation concluded that "we may not agree with everything that's done, but we appreciate the prophetic freedom in the Episcopal Church," White added. "Bishop Spong's freedom to ordain a homosexual allows us the freedom to be what we want to be. We are proud of the diversity; we are attracted by the diversity."

"We're not fundamentalists of the Moral Majority ilk," Evans said. "Some evangelicals may even look upon us a liberal for reaching out to the poor and embracing people in alternate lifestyles as we try to reach them for the Lord."

While he is beginning to understand the dimensions of some of the issues, White said that "we have enough to do in our community in working on racial prejudice, drugs, hunger, and unemployment." Members of the church are deeply involved in a ministry to Valdosta's roughest public housing project, for example.

"God is opening doors every day for us to do ministry in our community," White said in a recent sermon. "We involve ourselves in these outreach ministries out of the love of God. The Christ within us cries out to touch and heal those who are hungry and thirsty, those who are sick, in prison, or naked."

What does the future hold? "I expect the church will really grow with more evangelistic zeal so we can have an impact on the community," White said. "I expect worship to evolve in a more catholic direction, with incense and vestments--but maintaining the elements of a celebration, the life and energy you find in a charismatic worship. I believe we will also become more involved in programs and ministries of our diocese and more a full member of our diocesan family."



reviews and resources

91096

Sermon competition announced for parish priests

As part of its continuing effort to promote preaching excellence in the Episcopal Church, the Episcopal Evangelism Foundation is sponsoring the first annual Best Sermon Competition for parish priests. The competition will be divided into five categories: biblical, theological, pastoral, social issue, and moral theology sermons. The foundation has mailed nomination forms to the senior warden of each of the 7,600 Episcopal parishes. Entries should be submitted as soon as possible, with final decisions expected before the end of April. Winners and their parishes will receive cash prizes. The grand prize winner will be invited to participate in the annual Preach Excellence Conference, a week-long conference for seminarians, which this year will be held during the first week of June at the Church Divinity School of the Pacific, Berkeley, California. For further information, contact The Episcopal Evangelism Foundation, Inc., 1335 Asylum Avenue, Hartford, CT 06105-2295; telephone (203) 233-4481.

VISN to air three Episcopal programs in May

Three Episcopal Church programs will be carried in May on the "One in the Spirit" series of the VISN cable television network. On May 6, "Episcopal Perspectives on the World Council of Churches' 7th Assembly" will be aired, and the enthronement of Dr. George Carey will be the subject of hour-long programs on May 13 and May 20. "One in the Spirit" airs on Mondays at 7 p.m. EST, and is repeated on Tuesdays at 2 p.m., Wednesdays at 10 a.m., and Thursdays at 5:30 a.m.

ECW triennial meeting will convene on July 11

The 40th triennial meeting of the Episcopal Church Women (ECW) will be held in Phoenix, July 11-19. The meeting, whose theme is "Restoring God's Creation to Wholeness," will be divided into three segments--"Seeking God," "Sharing God," and "Serving God"--with a keynote speaker, reflection

groups, and interest groups designed around each segment. In addition to the segments, the ECW will sponsor a worship service on Sunday, July 14. The Rt. Rev. Barbara Harris will preach at the service, and the Rt. Rev. Steven Plummer will be the celebrant. Registration for the ECW delegates will begin on Wednesday, July 10, and orientation sessions will take place on the same day. The first business meeting will be held on July 12 at 10:45 a.m. Highlight of the session on July 16 will be the presentation of and voting on the 1991 United Thank Offering grants. A panel on racism, which will be open to the public, is scheduled for July 18.

Apr. 29/91

■ Conference deepens partnerships between white and Native American Episcopalians (91106)	22
■ Presiding Bishop's Fund grants of \$833,035 extend a network of caring around the globe (91107)	25
■ NEWSBRIEFS (91108)	27
■ NEWSFEATURES	
Sermon by Archbishop of Canterbury George Carey at his enthronement (91109)	37
Anglican primates issue statement at close of meeting (91110)	41
Excerpts from presiding bishop's address from the chair to Executive Council meeting in Portland (91111)	50
Churches return to ancient rituals to enrich the catechumenal process (91112)	54
Kanuga conference addresses theological dimensions of ecological crisis (91113)	57
Modern ministries may redirect paths to ordination (91114)	60
Witnessing the ritual of death (91115)	63
■ REVIEWS AND RESOURCES (91116)	68

Prope...
Graduate Theological Union

MAY 02 1991

91097

Carey enthroned as 103rd archbishop of Canterbury

by James Solheim

In a service that blended the modern and the medieval, George Leonard Carey was formally enthroned April 19 as the 103rd archbishop of Canterbury in the full glare of national television and a crowd of 2,200 jammed into Canterbury Cathedral.

While the curious waited behind police barricades in the blustery spring weather that included both sunshine and sleet, hundreds of political and religious leaders from around the world gathered for the stately procession into the cathedral. When all were in their seats, Princess Diana and Princess Margaret, representing the royal family, took their places in the choir.

After reading the official mandate of election, the dean and members of the chapter paraded to the west door of the cathedral to welcome the archbishop to his cathedral church. Three sharp raps on the door echoed throughout the hushed cathedral, and Carey entered to a stirring trumpet fanfare, offering his blessing "upon this house and upon this company." With all the pageantry that the English church can muster, Carey moved to the altar where he knelt for prayers.

Facing the people, resplendent in his vestments incorporating the flame of the Holy Spirit in red and gold, the new archbishop took his oath of office on the Canterbury Gospels. By tradition, the books were given by Pope Gregory the Great to Augustine, his missionary bishop to England in the sixth century and the first archbishop of Canterbury.

Five of the international church leaders, including Presiding Bishop Edmond Browning, led the intercessions, praying for the church's role in seeking peace and unity in its witness to the world.

After Carey was installed as the archbishop in the Province of Canterbury, he took his seat in the ancient chair of St. Augustine to underscore his role as leader of the world's 70 million Anglicans. He received a blessing from Archbishop Manasses Kuria of Kenya, senior primate of the Anglican Communion.

In a departure from tradition, during the passing of the peace Carey personally greeted church leaders who made their own pilgrimage to

Canterbury for a closer look at this somewhat enigmatic and already controversial leader of the Anglican Communion. Among the familiar faces in the historic cathedral were Archbishop Desmond Tutu of South Africa and other primates of the Anglican Communion who had just finished a meeting in Northern Ireland, but also some surprises--like the Rev. Billy Graham--and Jewish, Buddhist, and Hindu leaders.

Modern music and African beat

Acknowledging his evangelical background, Carey selected modern music during the passing of the peace that included a saxophone and a synthesizer. The African beat of one song drew appreciative applause from the dignified congregation.

In a strong voice filled with passion and conviction, Carey's sermon gave the clearest indication yet that he plans to lead a missionary church that will speak for the poor and oppressed--and not avoid involvement in politics.

"The cross of Jesus Christ firmly roots us in human concerns and needs--and places us alongside the oppressed, the dispossessed, the homeless, the poor, and the starving millions of this planet," he said. Therefore, the church can't avoid "political comment when freedom, dignity, and worth are threatened."

Carey also had some blunt words for his own flock when he attacked the "doubt and secularism of much of our nation" but added that the church also faces "challenges that will test us deeply." He cited the ordination of women as one of those challenges but "also the challenge to live with and accept gratefully the diverse traditions that make up the breadth of Anglicanism."

"From St. Augustine's chair, I ask that we set above our divisions the urgency of witnessing to our nation that there is a God who cares and loves all people," Carey said. To do that will require that "we stand together even when decisions are made that cause us terrible pain."

Carey recently provoked a storm of protest when he suggested in an interview that those who contend that only a man can stand in the place of Christ at the Eucharist are guilty of heresy. He later modified his statement to "serious theological error," but that did not mollify the sizable group of clergy in the Church of England who have vowed to oppose the ordination of women when it is presented next year to the church's governing General Synod.

In his first blessing as archbishop, Carey stood at the nave altar and asked that God grant his church wisdom and grace, nourishment in the wisdom of faith. "May he keep your steps from wandering and show you the paths of love and peace," Carey prayed.

Clearly relieved and overjoyed, Carey stepped into the sunshine and

greeted the hundreds who had waited patiently outside during the two-hour-long service. The newly enthroned archbishop waded into the crowd, greeted the people gathered outside the cathedral, kissed a few babies, and chatted with school groups who displayed their eagerness to participate in a piece of history.

91098

Executive Council enthusiastically endorses policy on environment at Portland meeting

The Executive Council of the Episcopal Church, meeting in Portland, Maine, April 23-26, enthusiastically endorsed an environmental policy statement and plan for implementation--and sent it on to this summer's General Convention with hopes it will stir new commitment to the issue throughout the church.

While environmental issues are very complex, "our goal was not to tell the church how to respond, but to engage each other and our government on the issues," said David Beers, a council member who served as chief author of the ad hoc committee report.

The committee was asked by the council last January to prepare a policy and plan for the church's involvement in environmental concerns. The committee drew on a report from the Presiding Bishop's Consultation on the Environment (see ENS, Dec. 12, 1990), and sought a theologically based, integrated approach to the issues.

Beers said it was "enormously difficult" to integrate environmental issues with broader peace and justice issues. He told the council that the committee "steadfastly rejected" pressure to compete with other issues for priority on the church's agenda.

Presiding Bishop Edmond Browning expressed his hope that "this church will come out of General Convention with a renewed commitment to the environment." He noted that there is "a great deal of passion around the issue" but observed that environment must be seen in relation to other issues, "as part of a whole."

In his address from the chair, Browning said that the church is "beginning to gear our programmatic response to the environmental crisis in a

way that is consistent with the overall World Council of Churches' theme of Justice, Peace, and the Integrity of Creation." He added that "the environment, economic justice, and sustainable development will be a more focused, higher profile theme in the coming triennium."

King Legacy Fund established

The council also voted to establish a trust fund "for the education of young people through scholarships awarded and administered by the three historically black colleges (St. Augustine's, St. Paul's, and Voorhees), a Hispanic college (St. Augustine's in Chicago), the Episcopal Council for Indian Ministries, and the Episcopal Asiamerican Ministries."

The fund was established as a witness to the life and work of Dr. Martin Luther King, Jr., in the wake of the church's decision to hold the General Convention in Phoenix after Arizona voters rejected a paid holiday to honor the slain civil-rights leader last November.

During a lively discussion, council members questioned the wisdom of not announcing a specific goal for the fund. Some members worried about aiming too high and running the risk of failure. Others, like Bishop John MacNaughton of West Texas, worried about aiming too low. He said that it was time to show how serious the church is about racism and "put our money where our mouth is--or admit that we are not serious enough" to raise a substantial fund for scholarships. He predicted that "there will be more response in the church than we think."

About \$100,000 in seed money for the fund will come from exhibit hall rentals at the General Convention, and gifts will be sought from dioceses. An anonymous donor recently contributed a gift of \$40,000, according to Bishop Furman Stough, deputy for the Presiding Bishop's Fund for World Relief.

'Enormous human tragedy'

Turning its attention to international affairs, the Executive Council passed a resolution stating that it "considers the persecution of Palestinians in Kuwait, the plight of Kurdish refugees fleeing into Turkey and Iran, and the [persecution of] Shiites in southern Iraq to be an enormous human tragedy deserving the prayers of the church and the humanitarian assistance of the entire international community."

The council commended the efforts of the PB's Fund and Episcopal Migration Ministries in their support of relief efforts and for "identifying opportunities for this church to participate actively in the reconstruction and rehabilitation work to be done in the region in the wake of the war and its consequent upheavals."

In a related resolution, the council voted to encourage the Bush administration "to pursue with renewed determination the search for a comprehensive and just peace in the Middle East." The council also endorsed the call issued by the recent meeting of Anglican primates for the United Nations to assume administration of the West Bank and Gaza Strip and "to facilitate humane policies for the people of the Occupied Territories until there is a settlement of the Palestinian/Israeli issue." The council supported an international peace conference under UN auspices.

"We are all involved in a global economy that is blurring national boundaries," Sir Paul Reeves told the council in reporting on his first few months as the Anglican Communion's representative to the United Nations. Reeves, former primate of the Anglican Church of New Zealand and also former governor-general, said his mandate is "to monitor as well as advocate" on issues. He is concentrating his efforts on the environment, human rights, and indigenous peoples, "knocking on doors" to share the concerns of Anglicans around the world.

Pamela Chinnis, vice-president of the House of Deputies and a member of the Standing Committee of the Anglican Consultative Council (ACC), reported that the ACC is facing serious financial problems, leading to some reservations about future international gatherings. Archbishop of Canterbury George Carey has decided, however, that the ACC should still meet in January 1993 in South Africa and that the Lambeth Conference of Anglican bishops, scheduled for 1998, should go ahead "if at all possible."

Representatives of the Anglican Church of Canada have met regularly with the Executive Council and offered their own perspective on the agenda. In his remarks, Michael Ingham, ecumenical officer for the church, applauded the Episcopal Church's position on the Gulf War. He said it was "courageous indeed" to oppose the war in the face of such strong nationalism, but said "the position has been validated by events. Your spiritual, moral, theological instincts were correct." The council quickly and enthusiastically voted to continue the exchange of observers.

In other actions, the council

- decided to ask the General Convention to seek a national policy on sexual assault and harassment
- applauded an award from Project Equality for the church's efforts to achieve equal employment opportunity at the Episcopal Church Center
- heard Bishop Douglas Theuner (New Hampshire) of the Standing Commission on AIDS talk about worldwide response to the Episcopal

Church's leadership on the issue

■ heard Rob Trowbridge, publisher of *Yankee* magazine and member of the board of the PB's Fund, give a progress report on a special appeal for the fund.

In his closing remarks, the presiding bishop offered his "simple and profound thanks" to council members who will leave after the General Convention and said that they had made a significant impact on the church during their tenure. In a moving response, outgoing council member Joyce McConnell of Seattle expressed her deep appreciation to the presiding bishop for the "grace, enormous patience under pressure, real inclusiveness, listening ability, and wisdom you have shown in keeping us all together."

91099

Episcopal Church joins Kurdish relief effort

The Episcopal Church has joined ecumenical efforts to relieve the plight of an estimated 2 million Kurds fleeing Iraq in the aftermath of the war in the Persian Gulf.

The Presiding Bishop's Fund for World Relief sent \$25,000 to the Middle East Council of Churches (MECC) in early April for Kurdish families cramped in the mountains that form the border between Iraq and neighboring Turkey and Iran.

"We are receiving reports from our contacts in the region that the situation along the Iraqi border is a serious tragedy--especially for children and the elderly" said Bill Caradine of the PB's Fund. "We expect that the situation will require a long rebuilding process."

International relief agencies have reported daily on the plight of desperate people clinging to the inaccessible, jagged mountainsides where temperatures dip below freezing and supply trucks bog down in thick mud. Experts agree that children and the elderly are most susceptible to the effects of dehydration and exposure that have already killed thousands of refugees.

A group of American physicians has described the Kurdish ordeal as an "apocalypse" and warned that there would be a catastrophic epidemic of measles among Kurdish children unless there is a widespread inoculation campaign soon.

The situation is so desperate, the physicians said, that fewer than half of the women who were breast-feeding their babies are no longer lactating, the result of malnutrition, dehydration, and stress.

"The fund is purchasing blankets, high-protein foods, vaccines, and milk for children," Caradine said.

Caradine pointed out that grants from the PB's Fund are channeled through the MECC. "They [the MECC] have the ability to get help where help is needed and are not blocked by bureaucracy or red tape." He added that members of the MECC cooperate closely with the Red Crescent and are personally taking food into Iraq and monitoring the distribution.

Phones are 'ringing off the hook'

Caradine reported that the fund was receiving a "steady stream" of gifts from Episcopalians for the Kurdish relief effort, including a single donation of \$5,800 to be used for Kurdish children.

"Like all Americans, Episcopalians are sickened and angered by the images they see of the plight of Kurdish refugees on their TV sets," said Bishop Furman C. Stough, deputy for the fund. "[Church members] want to do something, and as a result our phones have been ringing off the hook."

Stough said that the response to the Kurdish refugees "has been immediate and excellent--similar to the response to the Armenian earthquake a few years ago. This means we have been able to join the outpouring of international relief--and we hope we will be able to continue our efforts," he said.

Caradine reported that since the invasion of Kuwait, "We have sent more than \$200,000 to the Middle East through Anglican channels."

In addition, the fund has supported efforts by Church World Service (CWS), the relief and refugee assistance arm of the National Council of Churches. CWS has sent approximately \$300,000 to the MECC for humanitarian relief efforts in the Persian Gulf.

91100

Anglican Primates take on worldly concerns at Ireland meeting

by Jerry Hames

Bombings and assassinations in Northern Ireland, violence among blacks in South Africa, the plight of Palestinians in Israel, and the desperate conditions among Kurds in northern Iraq dominated discussions at the meeting of primates of the Anglican Communion, April 7-13.

The communion's leaders also discussed opportunities open to the churches in the Decade of Evangelism, reviewed ecumenical developments, including the tentative agreement between Episcopal and Lutheran churches in the United States, and a proposal for an inter-Anglican doctrinal commission.

The weeklong meeting in early April, at a resort hotel on the Irish Sea an hour's drive from Belfast, brought together primates from the 28 churches in the communion, as well as the leaders of the United Churches of North and South India, Pakistan, and Bangladesh, which are in full communion with the Anglican Communion.

In his welcome, Archbishop of Canterbury-designate George Carey described himself as "the new boy" among them, saying it was his priority to get to know each of them and their different perspectives on church mission. Carey has thus far traveled only to Japan, New Zealand, and the United States.

But most of the meeting dealt with issues of serious concern.

Northern Ireland

The primates said that "violence only breeds more violence and that peace and justice will not be achieved by terror. Aggression is often fostered by a deep-rooted sense of insecurity. Peace can come only when each side is prepared to guarantee the security and identity of the other."

The primates said they had met political leaders with integrity and courage on both sides of the conflict. (In an extraordinary meeting arranged by the Church of Ireland primate, the bishops heard addresses by John Hume, head of the Roman Catholic Social Democratic and Labor party, and James Molyneaux, an Anglican, head of the Unionist party.)

The primates also visited the Parliament buildings at Stormont, where Peter Brooke, secretary of state for Northern Ireland, described the proposed three-stage talks that would first involve Northern Ireland political parties, then

the governments of Northern Ireland and the Republic of Ireland, and finally the British and Irish governments.

"This is a bold scheme," Brooke said. "If successful, it could lead to a renewal of democratic political life in Northern Ireland and to a further marginalization of those who use violence for political ends."

Archbishop Robert Eames, primate of all Ireland, had asked the primates to express concern not just about violence, but also about its causes.

Eames said the people of Northern Ireland, like churches in the Anglican Communion, are living with diversity. "We must see how we can turn that process from the negative to the positive and see the good in each and not as a conflict."

Southern Africa

The primates urged that no action be taken on lifting economic sanctions against South Africa without consulting black leaders. "We urge Western governments, whose countries have benefited extensively from cheap black labor, to provide massive development aid to the country...for the urgent provision of housing, education, and health services," they said.

Archbishop Desmond Tutu said South Africans have been on "a roller-coaster ride" in the past year as changes happened "almost overnight." These included the dropping of bans against political parties, including the African National Congress (ANC) and Communist party, the release of ANC leader Nelson Mandela, and a national church conference where a Dutch Reformed leader sought forgiveness for his church's apartheid stance.

The process of negotiation has never been more under threat than it is now, Tutu said, adding that ongoing violence between the ANC and Inkatha Zulu movement has many causes.

"South Africa has never been a country that has known tolerance," Tutu said. "You come to accept that the way you deal with someone different than you is to say he is an enemy. And then you say that the only good enemy is a dead enemy."

Middle East

The primates called upon governments to respond to the suffering of displaced peoples, including Kurdish refugees and displaced Palestinians in the Israeli-occupied territories who, they said, suffer "inhumane containment, curfews, and the continued denial of human rights."

The primates also affirmed a Lambeth Conference resolution calling for a two-state solution, recognizing and ensuring the security of Israel, establishing a Palestinian state, and calling for an international conference

under the auspices of the United Nations.

Bishop Samir Kafity of Jerusalem and the Middle East urged the primates to influence the peace process and urge governments to encourage the UN to apply Security Council resolutions consistently and equitably. A UN administrative presence in the Gaza Strip and West Bank would help establish humane policies in the occupied territories until there is settlement of the Palestinian issue, he said.

"Even since the end of the [Persian Gulf] war, the acts of harassment and violence have continued unabated. Living conditions of the Palestinians in the West Bank and the Gaza Strip deteriorate each day," Kafity said.

International debt

Some primates admitted they were beyond their depth of knowledge but the group recommended alternative monetary and economic systems to counter the mounting debt crisis confronting many developing countries and urged their own churches to exercise stewardship that gives preference to the poor.

Archbishop Khotso Makhulu of Central Africa admitted the international debt problem is complex. But, he said, it has many countries caught "in a vicious spiral" unless it is reversed. "The poorer nations have had to cope with an unfair economic order, selling their resources and products at lower prices, while paying a high rate for goods they buy," Makhulu said.

Makhulu said that poor countries must accept part of the blame for their predicament. "Do they really need these high-tech munitions they have bought?" he asked. "Do we need the latest equipment purchased at high prices that takes priority over the basic needs of the poor people of the land?"

Decade of Evangelism

Discussion of the Decade of Evangelism began with an address by retired Bishop Leslie Newbigin, who told the primates that the key to a recovery of evangelism in today's secular society can be found only in a community that actually lives the story of the Bible. Evangelism is essentially telling a story, he said. "It is a story that will be made credible only when congregations begin to believe it. They must be willing to live by that story--that is the condition upon which it becomes plausible."

The primates said outreach and social ministry must be linked with evangelism, and urged the churches to attend to the quality of congregational life.

Human sexuality

In a closed session, Presiding Bishop Edmond L. Browning of the United

States spoke about human sexuality and the report to be presented to the Episcopal Church's General Convention in July.

Homosexuality, and the question of whether it is right to ordain homosexuals, are live issues in some Anglican churches but not in others, the primates said. "As the church continues to wrestle with this difficult question, we want to encourage our people to pursue the discussion with honesty, compassion, and a genuine desire to seek the will of God.

"We agreed that...the church needs to give full weight to the testimony of holy scripture. We need also to take into account of such understanding of homosexuality that scientific research is able to provide.

"It is important, too," the primates said, "to try to understand the experience of homosexuals themselves as they face the implications of their sexuality."

The primates noted the "wide differences" of understanding within churches in the communion. They expressed appreciation for the Episcopal Church's House of Bishops statement last September that said the church can neither ignore homosexual men and women who feel hurt, angry and rejected nor label as simply homophobic the expressions of men and women who believe that homosexuality is a sin.

--Jerry Hames is editor of *Episcopal Life*.

91101

Bishop proposes binding canon on sexual morality of the clergy

by Jeffrey Penn

It is time for the Episcopal Church to define its expectations of the clergy in the area of sexual morality, according to a prominent bishop who will introduce a new canon at the General Convention in Phoenix.

Bishop William Frey has announced that he will propose a canon saying that "all members of the clergy of this church...shall be under the obligation to abstain from sexual relations outside of Holy Matrimony."

Frey, former bishop of Colorado who serves as dean of the Trinity

Episcopal School for Ministry in Ambridge, Pennsylvania, said in an interview that his proposal "would bring clarity to the church's position on sexuality issues."

The Frey proposal would not require a vow of chastity on the part of clergy, but would, in effect, obligate them to such a lifestyle based on their promise at ordination "to uphold the doctrine [and] discipline" of the church. "I believe that Holy Matrimony is the biblical sexual ethic. Anything else is outside the bounds of the church's position," Frey said.

In a letter to bishops seeking cosponsors of his proposal, Frey asserted that the canon would recognize an existing "double standard" between expectations in the church of laity and clergy. "Clergy are expected to provide 'effective examples in word and action.' In other words, they are to be role models," he wrote.

Frey said that his proposal would address the need to establish clear standards for defining sexual misconduct by clergy in the face of a rising number of lawsuits. Frey is a defendant in a case concerning a priest under his supervision, dating from the time when he was bishop of Colorado. "I admit that a canon will not solve our problems, but I believe it will lessen our liability and exposure in those cases where sexual misconduct is alleged," Frey said.

Also address debate on homosexuals

Frey said that his proposal would also address the debate in the church on the subject of homosexuals in the clergy. "Homosexuals would be included in my proposal. I'm not in favor of ordaining [noncelibate] homosexual people. I have no trouble with them if they lead a celibate life," he said.

Frey acknowledged that his proposal would be pitted against a resolution of the Standing Commission on Human Affairs that would leave the question of fitness of all candidates to be ordained--including homosexuals--to local bishops and Commissions on Ministries. "If nothing else were being proposed, I might not propose this," Frey said. He added that an earlier proposal offered by Bishop John Howe of Central Florida "would likely be withdrawn."

As many as 15 bishops have told Frey that they would cosponsor his canon proposal. Frey reported that he received "many expressions of support" when he presented his proposal at a recent meeting of the Iranaeus fellowship, an informal study group of 60 bishops who support traditional teachings of the church. "I haven't kept a count, but I estimate that 40 to 45 bishops have expressed support for the canon," he said.

Not sure how it will be enforced

Frey admitted that he was not sure how his canon might be enforced throughout the church. "I'm not interested in witch hunts, and I never have been. I am not trying to add another cause for deposition," Frey said. "But I think we must state what the ideal is. We need to announce the ideal whether we are able to live up to it or not. This [proposal] is a brief canonical expression of what we said in 1979."

Although the 1979 General Convention adopted a resolution saying that it was "not appropriate" to ordain noncelibate homosexuals, 44 bishops subsequently signed a public statement of dissent saying that they would not be bound by the resolution.

In December 1989, one of the dissenting bishops, the Rt. Rev. John Spong of Newark (New Jersey), ordained a noncelibate homosexual to the priesthood. Although the House of Bishops voted in its annual meeting in Washington, DC, last fall to "disassociate" itself from the ordination, the question regarding the binding authority of the 1979 resolution was a major bone of contention.

'An act of ecclesiastical disobedience'

Frey was clear that his proposal would bind the bishops who had publicly dissented from the 1979 resolution. "I think it would bind everybody who vows to obey the constitution and canons of the church," he said. If his proposal is adopted by the convention, Frey said that future ordinations of noncelibate homosexuals would be an "act of ecclesiastical disobedience."

Although the new canon would be binding on the church, Frey denied that it would stifle discussion on the matter of human sexuality. "Dialogue is going to continue as long as there are people in the church. The fact that a certain issue is under discussion does not mean that the previous resolution is therefore out of bounds while we discuss it," he said.

Frey added that he hoped the adoption of his proposed canon would help move the church on to subjects other than sexuality. "The sexuality tail is wagging the dog. I'd like to see other issues come to the fore," he said. "Let's get on with sharing the Gospel to a hurting world."

91102

ESA grapples with plans to reform the church; delays proposal for 'alternative' parishes

By Nan Cobbey

Repeating a contention that they are "not threatening to leave, but to stay," delegates to the Episcopal Synod of America's (ESA) legislative session continued to seek ways to reform the Episcopal Church from within--but also laid plans to work outside the structures if their efforts fail.

During a three-day meeting in Chicago, April 18-20, ESA delegates reaffirmed their original intent to form a "church within a church" to oppose what they perceive as liberal trends in the Episcopal Church. "We are trying to redeem the church," said Bishop Clarence Pope of Fort Worth and president of the ESA.

In his opening address Pope said, "We must lay plans to achieve [reforms] within the existing institutions, but we must also make contingency plans so that if they cannot be achieved within those institutions, they may be achieved outside them, though I hope still in communion with orthodox Anglicans elsewhere."

Expressing both hope and frustration, Pope said, "We are trying to maintain our spiritual lifeline." He said the time was coming for bold action.

'Spiritual gas chambers'

"We have been artificially trapped within geographical boundaries that for many have become spiritual gas chambers," Pope said. He spoke of ESA's idea for a 10th province, which would have a theological rather than a geographical base. That proposal, adopted at the synod's meeting in Denver last year, met with no support from either Presiding Bishop Edmond Browning or the House of Bishops meeting last September.

The ESA delegates called for creation of an "ecclesial entity" to hear appeals from ESA congregations that believe they are suffering from injustices "for their theological convictions." The proposal, written by retired Bishop Donald Parsons of Peoria, Illinois, also called for monitoring "instances in which ESA bishops believe they must cross jurisdictional lines to minister to congregations with ESA convictions." Parson's proposal will be introduced as a resolution to General Convention in July.

Parsons said that he hoped the General Convention would receive his

proposal as a viable mechanism for redressing the concerns of traditionalists in the church. "The intention was to avoid going into convention with a combative, trouble-provoking stance," he said.

Alternative parishes for disaffected Episcopalians

One proposal likely to provoke controversy was a report that was eventually referred to the ESA's Synodical Council that would establish "alternative" traditionalist parishes to current Episcopal churches around the country for disaffected Episcopalians.

"It is our duty to provide an alternative," said the Rev. Richard Cantrell, chairman of the ESA Task Force on New Parishes, as he presented a report to the 119 traditionalist lay and clergy delegates and 11 bishops. Cantrell spelled out the scope of his proposal: "The ESA will begin as quickly as the bishops deem it timely to establish congregations in the larger population centers that have no traditionalist parishes at present, and in other places where the opportunity presents itself.... We will do this with the permission of the ordinary where possible, but without it if it is not available."

According to Cantrell, the ESA should begin to recruit priests, provide episcopal oversight, and "consecrate missionary bishops without waiting for canonical authority."

Cantrell's report acknowledged the dangers of such action: "Priests and bishops must be ready to accept the possibility of deposition, and the ESA active ordinaries must be ready to continue recognizing them and supporting them." Cantrell also suggested that the ESA should develop an alternative to the Church Pension Fund "as quickly as possible."

"We cannot in good conscience wait any longer to begin--even if it means breaking canons and acting without permission of local ordinaries," Cantrell told the delegates. "Since its disregard of its own constitution in 1976, the ECUSA [Episcopal Church] has been an outlaw church," he said, in reference to the decision of the 1976 General Convention to ordain women.

The legislative body stopped just short of endorsing Cantrell's plan. Instead, delegates referred the report to the synod's executive leadership, the Synodical Council, which will meet within four weeks of General Convention.

In other matters, the delegates committed their organization to financial and political support of Nashotah House, an Episcopal seminary in Nashotah, Wisconsin, one of only two Episcopal seminaries the ESA considers orthodox. Although it admits women students, Nashotah House does not permit women priests to serve at the altar. A lobbying effort is underway by ESA supporters to oppose any change in that policy before trustees of the seminary vote on proposed changes in May. Delegates also referred to the Synodical Council a

proposal "to fill the junior [entering] class of Nashotah House every year."

In what was described as a "complete surprise" to many delegates, Pope announced the recent resignation of the ESA's national executive director, the Rev. Titus Oates. Pope reported that Canon Brian Keillor of the Diocese of Fort Worth would serve as interim administrator.

--Nan Cobbey is features editor of *Episcopal Life*.

91103

Lutherans propose delay in consideration of full communion with Episcopal Church

Lutherans and Episcopalians in America may still move toward full communion, but it is going to take a bit more time.

The Church Council of the Evangelical Lutheran Church in America (ELCA) voted at its April meeting in Chicago to adopt a recommendation from the church's bishops to delay official consideration of proposals for full communion until 1993.

The proposals, contained in a *Concordat of Agreement* and released in January, stem from two decades of dialogues with the Episcopal Church, and would provide interchangeability of clergy and broad cooperation between the churches in their ministry.

The ELCA said it needed time to resolve serious internal issues--including a major study on ministry--before officially endorsing study of the proposals throughout the church. Since it was formed a few years ago, the ELCA has been reviewing its public statements on a wide range of social issues. It also faces a severe financial crisis that has prompted a restructure and reduction in national staff and programs.

The Church Council resolution, which now goes to the ELCA's Churchwide Assembly this summer, said there are "confessional matters of fundamental magnitude that require investigation of doctrine and practice."

Early response to the proposals has included some sharp criticism from Lutherans, who contend that adopting the proposals might compromise Lutheran theological positions, especially those on the role of bishops. The proposals require incorporation of future Lutheran bishops into the historic

episcopate.

ELCA Bishop Herbert Chilstrom shared with the council a letter he wrote recently to the Episcopal Church's Presiding Bishop Edmond Browning. In the letter, Chilstrom told Browning that he has received substantial reaction and "almost all of it has been quite negative."

Browning urges patience

In a statement released after the ELCA bishops recommended delay, Browning said that "it is understandable" that the ELCA "must focus on the ordering of its institutional life." Browning said that he recognized the need for Lutherans to have "an appropriate time to give undivided attention to these important matters."

Browning urged a joint meeting between the Episcopal Church's Standing Commission on Ecumenical Relations and the ELCA's Standing Committee for Ecumenical Affairs. A meeting has subsequently been scheduled for June. Browning and Chilstrom will meet in mid-May to plan a strategy.

Ecumenical officers of the two churches said that they are not discouraged by a prospective delay. "A change in the timetable does not alter our commitment to seek a closer relationship," said the Rev. Dr. William Norgren of the Episcopal Church at a recent meeting of the National Workshop on Christian Unity.

Norgren told Lutheran and Episcopal ecumenical officers that it was important to remember why the churches had been in dialogue all those years--to strengthen the church. Instead of eroding the identity of the two churches, Norgren pointed out, each church will emerge stronger.

Dr. William Rusch, the ELCA's ecumenical officer, told participants at the workshop that study of the proposals has already begun and will pick up some momentum as soon as they are published, in the next few weeks. "The genie is already out of the bottle," he said.

Rusch even held out some hope that the Churchwide Assembly could still approve formal study. "The convention is independent-minded and can do what it wants to do." Even if a delay is approved, Rusch said the extra time could improve the climate and make it somewhat easier to deal with the proposals later.

91104

Trinity Institute participants look at the universe through the telescope of theology

by Elizabeth Eisenstadt

At home with galaxies and molecules, moving eloquently from creation to apocalypse, presenters in the 22nd Trinity Institute sought to sketch the contours of an emerging story of creation for more than 500 participants of the annual conference sponsored by New York's Trinity Parish, April 15-17.

"If we look, we can see signs of the mind [of God] in the unfolding universe, said John Polkinghorne, president of Queens College, Cambridge University.

Translating the latest discoveries in quantum physics into lay language, Polkinghorne, a scientist and theologian, described a world that is understandable, finely tuned, evolving, relational, "not a collection of parts," and "stunningly rational, beautifully, fruitfully open." In a phrase that caught the imagination of several in the audience, Polkinghorne said, "We are made up of bits, of the ashes of stars."

"Humanity is now faced with being the leader of the orchestra of creation in a piece that is God's continuing composition," said British priest and biochemist Arthur Peacocke, former director of an Oxford-based center devoted to the study of science and religion.

Viewing theology through the lens of the molecular biologist, Peacocke spoke of the world of nature, where being is "always a becoming"--an arena in which God is "a continual creator, where new realities come into being and old ones pass away."

In a world of open natural systems where chance and law play off each other, God has chosen to limit God's omnipotence and omniscience, "has chosen in certain areas not to have power...not to know the outcome of unpredictable systems," Polkinghorne said.

'Relationships' emerged as underlying theme

Although the several speakers approached the theme of the conference "Creation: The New Story," from different angles, the subject of relationships emerged as the underlying theme.

Exploring the creation stories in the book of Genesis, biblical scholar Dr. Terence Fretheim of Luther-Northwestern Seminary told participants that while the first chapter of Genesis stresses divine initiative and independence,

"divine sovereignty gives power over to the created for the sake of a relationship of integrity."

Critical of "anthropocentric" and "androcentric" theologies that she says destroy the earth and disdain the body, feminist theologian Catherine Keller of Drew University called for a quest for new religious imagery and incorporation of feminist "transformation to full mutuality in the Body."

Distilling for the folks back home

As they gathered in groups after the conference, participants grappled with distilling a complex and slightly erudite agenda into a form palatable to the folks back home.

The Rev. Harry Crandall, rector of three churches in the Diocese of Southern Virginia, said that he will try to find ways to make his new insights about Scripture and ecology meaningful to his working-class congregation. "It's exciting to see how many doors I can open."

Lauren Nethery, a vestrywoman at St. Nicholas, Newark, Delaware, heads the parish's Environmental Committee. "Creation is open...ever-changing. As Christians we both have a responsibility and an effect (on creation)."

If he wanted participants to take away one message, said Trinity Institute Director Frederic Burnham, it was that "we have to change our way of thinking about creation before we are going to heal the environment. Science, theology, and biblical studies all support and reinforce each other in this endeavor.

"The really joyful message is that there is a whole new understanding our creation and our relationship to it, which changes the way people think and behave."

On her fourth visit to Trinity Institute, Connecticut chaplain and parish priest Jane Binkowski said that Polkinghorne and Peacocke helped her to focus on her own evolving understanding of God's work in the world.

"Change and growth and progress are inevitable, but the form is unpredictable," said Binkowski. "I don't think we have much idea of how we will end up or how to get there. But it's okay, because I know that we are in God's hand."

--Elizabeth Eisenstadt is a freelance writer.

91105

Charities have mission to provoke conscience of society, says UEC speaker

by Michael Barwell

A professor of social work told more than 60 leaders of Episcopal Church-related charities from across the nation that the American people must undergo a radical conversion in their understanding of poor people, if we want our culture to be caring and compassionate.

"We view ourselves as a loving people, whose values and principles are positive and humane. Yet we are a 'reluctant' welfare state that denies aid and service to many who need aid and service the very most," charged Dr. Norman Wyers, professor of social work at Portland State University. "Why does America not care?"

Wyers remarks were delivered at the opening session of "Creating Caring Communities," a joint meeting of United Episcopal Charities (UEC) and the Children's Advocacy Committee of the Episcopal Church, in Portland, Oregon, April 18-20.

UEC is a national volunteer organization of a variety of social ministries in the Episcopal Church, ranging from single agencies providing human services to diocesan-wide programs that shelter the homeless, feed the hungry, or operate hospitals.

Wyers--who has been professor of social work at Portland State for 17 years and was honored as the social worker of the year in Oregon last year--provided a carefully honed summary of how American society views those who are less fortunate.

"The dominant goals of American society are material success and prosperity," Wyers said. "They are achieved through competition and profiteering and luck. For every 'winner' in the economic realm, by default there must be at least one 'loser.' In fact, there are many more losers than winners."

Efforts of society have failed the poor

Society and its institutions--including the church--have largely failed in their efforts to make the needy less dependent and have been unable to replace need with dignity, according to Wyers. Unfortunately, he added, most welfare programs reinforce the winners-losers model, both to the givers and receivers.

Wyers told participants that little has changed in society's attitude toward

social welfare programs since the Elizabethan Poor Laws of the late 16th century. He cited a study completed in 1887 that concluded that two-thirds of all charity applicants were denied relief "because they were deemed lazy or unworthy.... It is amazing how little our perceptions have changed," Wyers said.

After citing a host of statistics--which included data showing that nearly eight million children live in poverty, and that poverty is disproportionately higher among minorities--Wyers concluded, "We have not become a caring society...because of racism, our complicated governmental structures, and the absence of a political party to represent the interests of those who are poor or disenfranchised.

"To solve the problems associated with benign neglect, we need to reform society to eradicate racism, to make government more responsive and efficient, and guarantee that those persons who are disenfranchised are granted more political power."

Translating words into action

Translating Wyers's remarks into practical terms, the UEC participants spent two days engaged in a variety of workshops designed to hone their skills and improve their effectiveness.

Sessions included practical workshops for organizations on fund-raising techniques, accessing private foundation dollars, recruiting and retaining volunteers, and setting up an Episcopal Charities organization in a diocese; consciousness-raising discussions; and presentations about specific ministries such as jobs for fathers, case management of homeless families into transitional housing, community-based prevention for youth at risk, and independent living for youth at risk.

Several participants recognized the limitation of Wyers's vision, but admitted that the issues he raised need to be asked whenever the church engages in social work.

"Wyers is a distinguished secular humanist, holding up models for responding to human need, and challenging the Christian community to re-evaluate what they are doing and why they are doing it," said the Rev. Canon George Monroe, director of Chicago's Episcopal Charities and Community Services. "Now we need to ask ourselves, What can the Christian community do that is humanistic in its substance, but Christian in its character?"

The Rev. Woody Bartlett, director of Atlanta's Episcopal Charities Foundation, agreed, warning, "Until we get to a deeper faith understanding, there is nothing that separates us from the secular agencies. For the church to be the church, it needs to do this in a deeper theological context."

Carol Mae Olson of Minnesota's Episcopal Community Services, added, "Most times, society creates its own worst problems. What are we going to do about it? She insisted that the church must be an advocate for the people it seeks to serve.

Formation of Episcopal Charities or Episcopal Community Services organizations is a growing trend in the Episcopal Church as dioceses, parish programs, and ecumenical agencies with church affiliation struggle to meet growing needs and restricted diocesan budgets. Currently, about 40 dioceses have established charity agencies, and others are investigating forming umbrella agencies in the next few years.

--Michael Barwell is director of communication for the Diocese of Southern Ohio, serves as a trustee on Southern Ohio's Episcopal Community Services Foundation, and is a member of the board of directors of United Episcopal Charities.

91106

Conference deepens partnerships between white and Native American Episcopalians

by Ariel Miller

As the Episcopal Church prepares to work prayerfully and hard on race relations during its 1991 General Convention, an early April gathering in Cincinnati embodied the bridge building that is already well underway between white and Native American Episcopalians. Together the two groups are striving to build a ministry that will overcome centuries of paternalism, and draw on the strengths and spirituality of both.

That work was poignantly expressed in the liturgies celebrated at the 1991 Paths Crossing conference held April 4-7, cohosted by mission partners Christ Church in Cincinnati and the Episcopal Church in Navajoland. Navajo and English words mingled in the prayers and hymns, and Navajo marriage rites led by Bishop Steven Plummer graced the wedding of two participants in the conference.

Blended liturgies like that are a far cry from the theology of white

missionaries who demanded that Indians give up all vestiges of their culture to become Christian, and teachers who beat Indian children in Episcopal boarding schools when they took refuge in their own language. But the consultations that took place in Cincinnati underscored the great distance this church must still travel to bring healing to the devastating history of Indian-white relations in America.

The 1991 Paths Crossing was the third annual meeting of a growing consortium of Indian and non-Indian congregations, clusters, or dioceses that are working together on mission. Delegates attended this year from 20 states, from Alaska to Arkansas, and included many of the most eminent lay and ordained Indian leaders of the Episcopal Church.

Paths Crossing was first convened in 1989 by the Church of the Holy Spirit in Lake Forest, Illinois, whose parishioners had begun in the mid-1980s to exchange visits on a regular basis with Arapaho Episcopalians at St. Michael's Mission in Ethete, Wyoming, a congregation that achieved a rich synthesis of Indian and Christian spirituality generations ago.

Human commitment was missing in the past

"We had a long-term 'relationship' with St. Michael's--20 years--but it wasn't until 1985 that we went out, after a parishioner who happened to be hiking in Wyoming discovered Ethete and told us about the reservation's plight," said Claudia Hoogasin, a delegate to Paths Crossing III from the Church of the Holy Spirit. "The Episcopal Church has been responsive in terms of money, but the human commitment was missing. And as we started to go build the human commitment we needed to hear from other churches about what other churches were doing," she added.

For generations, clergy were scarce and funding pitiful for Indian missions, and very little training, recognition, or moral support was offered by the church to Indian lay leaders and candidates for ordination. Some of the aid that was sent made it painfully clear to Indians how little their fellow Episcopalians knew about them. (One Sioux clergyman, the Rev. Ron Campbell, tells wryly of the carton of party formals that were sent to the people of his windswept reservation in South Dakota. Another crate looked more promising--it was filled with sensible walking shoes--but as the congregation unpacked, they found that every single shoe was for a left foot.) Given that history, Indian clergy and lay leaders reacted with relief to the invitation to start planning mission jointly with whites.

"We from the Indian side were getting concerned that people with the best intentions were trying to do things that were not necessarily productive," remarked the Rev. Phillip Allen, Sioux, who chairs the Episcopal Council of

Indian Ministries. "We wanted a clearing house--the main purpose of Paths Crossing is education."

Mission must grow out of mutuality

By the time Paths Crossing III convened in Cincinnati, trust had deepened to the point that Indian delegates could speak candidly about what does and does not work in white parishes' outreach to Native Americans. The message that speaker after speaker hammered home is that mission has to grow out of mutuality, where each partner is equal and responsibility is shared.

"The good Samaritan paid someone to take care of the victim in the parable, and white churches for hundreds of years have been paying others to take care of 'Indian problems,' said Tolly Estes, youth coordinator for the South Dakota Niobara Council, in an address on evangelism. "The big difference today is that we want to take care of ourselves. I don't think anyone from outside can solve our problems. The things I see happening on the reservation that are productive are because people there want them to happen and are doing them."

With that yearning for autonomy comes a passionate commitment on the part of Indian Episcopalians to ministry in service to the wider church, according to many participants at the Paths Crossing meeting. Native Americans expert in alcoholism treatment, evangelism, history, and theology shared insights at the Cincinnati meeting that could lead to breakthroughs in ministry for white Americans, as communities across the nation face recession, the collapse of families, and the environmental crisis.

Despite their painful stories of past and present events, Paths Crossing delegates expressed profound faith in their future together. That hope will be needed. After enduring generations on impoverished reservations, Native Americans are experiencing epidemic unemployment as the recession deepens. Racism is flaring again in white attacks on Indians' century-old treaty rights to land, hunting, and water in the arid West. The 500th anniversary of Columbus's arrival in the New World, with massive festivities planned throughout the hemisphere, will bring new anguish to Native Americans whose nations were decimated and dispossessed by Columbus and the Europeans who came after.

"What we'd like to honor is five hundred years of survival," Dr. Carol Hampton, field officer for the Episcopal Council for Indian Ministries, told the delegates in a report on ecumenical plans to mark 1992 as a year of repentance and healing. "We are calling on all of the churches to think about what they are celebrating. Are we celebrating our genocide?"

Better climate now for Indian work

But the delegates at Paths Crossing report growing sensitivity on the part of the Episcopal Church towards its Indian members. Allen, one of two Native Americans now on Executive Council, spoke with joy of the tremendous changes that have occurred within the church under Presiding Bishop Edmond Browning. This includes a substantial expansion in the number of Indians on national decision-making bodies and commissions, as well as a complete restructuring of Indian ministry to maximize participation by the Episcopal Church's widespread and diverse Native American constituency.

"We have control now of Indian ministry, and we couldn't have done it without Bishop Browning. We'd been saying that that was what we needed for a hundred years, but nobody listened," said Allen, describing the consultations that Browning undertook with Native Americans across the nation within months of his installation. "There's a really good climate now for Indian work."

Those trends are evident at the grassroots, too. Both white and Indian delegates shared wonderful stories of visits back and forth, of shared experiences, budding friendships.

"Everyone's gaining a little more understanding of each other. How else are we going to learn what to do *together*, not 'for them'?" said the Rev. Richard Mendez, a Shoshone from the Far West Mountains and Deserts Cluster that cosponsored the 1990 Paths Crossing with its partner-in-mission, St. Patrick's Church in Washington, DC.

And the benefits of this work together go far beyond mission: "The church," said Mendez, "finally sees us as what we are: We can finally be Indian and Episcopalian, too."

91107

Presiding Bishop's Fund grants of \$833,035 extend a network of caring around the globe

The Board of Directors of the Presiding Bishop's Fund for World Relief announced a total of \$833,035 in grants for the first quarter of 1991, during an April meeting in Jackson Hole, Wyoming.

Although the grants will help to extend a network of caring around the

globe, the desperate needs of the Kurdish people, the continuing suffering of the victims of the war in the Persian Gulf, and the life and death struggle of the people in the Sudan elicited the largest portion of grants this quarter.

The people of Sudan are in danger of dying by the millions because of continuing civil war, a lengthy drought, and an epidemic of meningitis. John Atkins, a liaison between the church in the Sudan and the Anglican Communion who is stationed in Kenya, said that "despite all this suffering the [Sudanese] people have a sweet and courageous spirit." The PB's Fund sent \$100,000 to Archbishop B.W. Yugusuk to be used for relief and rehabilitation.

In addition to the \$200,000 sent to the bishops of Jerusalem and the Middle East and Cyprus and the Gulf, the fund has awarded a total of \$115,120 in emergency grants to the Middle East since September 1990.

In an immediate response to the Kurdish disaster, the fund sent \$25,000 to assist the Middle East Council of Churches in relief work. "We work through the Anglican bishops, through the Middle East Council of Churches, and through Church World Service," said Nan Marvel, director of the grants program. (See separate story.)

In addition to short-term disaster and crisis relief, the fund continued to send aid to projects aimed at long-term development, including purchase of agricultural equipment, creation of loan funds for improved housing, and purchase of preventive medicines.

A review of the grants by region around the globe shows: \$262,528 was sent to dioceses in Africa, \$200,000 to the Middle East, \$171,044 to dioceses in the United States, \$54,000 to Central America, \$75,000 to Eastern Europe, and \$40,000 to South America.

In the last week in April, the fund sent an emergency grant of more than \$25,000 to the bishops of Costa Rica and Panama for relief from the recent earthquake.

--based on a report by Katerina Whitley



news briefs

91108

In first sermon as archbishop, Carey addresses Irish violence

In delivering his first sermon as the worldwide Anglican leader, Archbishop of Canterbury George Carey took direct aim at the seemingly intractable issue of inter-Irish violence. "The spate of recent killings horrify all decent people and make us wonder what causes can justify such terrible crimes," Carey told those gathered at the Anglican Primates Conference, held in Belfast, Northern Ireland, April 6-13. He was referring in particular to the three Roman Catholics, including two teenage girls, killed by pro-nationalist Protestants on the eve of the conference. But Carey added a confident note, expressing his belief that "the risen Christ of Easter could transform the most hopeless of situations. In Northern Ireland," he emphasized, "there have been resurrection experiences of [Roman] Catholics and Protestants who had stubbornly refused to believe that evil must have the last word." Among Carey's listeners was Peter Brooke, the British cabinet minister charged with administering Northern Ireland. Northern Ireland comprises the six Irish counties that, along with England, Scotland, and Wales, form the United Kingdom.

Significance of Easter puzzles 1 in 3 Britons

More than one in three Britons are unaware of the religious significance of Holy Week, according to a MORI poll, released by the *Sunday Express* newspaper in London on March 31. Thirty-four percent of those polled did not know that Easter Sunday marked the Resurrection of Jesus, and 39 percent were unaware that Jesus' crucifixion occurred on the first Good Friday. The findings "make me wonder what kind of religious education some of these people received at school," remarked Dr. John Habgood, archbishop of York. "It seems to me extraordinary that people can be so unaware of some of the

main factors that have shaped our culture," Habgood added. The survey also revealed that only 12 percent were able to identify Dr. George Carey as the new archbishop of Canterbury. Eighty-five percent of the respondents characterized themselves as Christian.

Bush soul-searching religion and public policy

If George Bush's recent meeting with members of the religious media is any indication, the president is continuing to grapple with the challenging question of how his Christian faith should inform his public policy decisions. At a March 28 White House session, Bush said that he is "still not too comfortable" in applying "this heretofore very personal area of my life" to the public policy arena. At the same time, the president, an active Episcopalian, said that while he does not "want to wear my faith or religion on my sleeve," he does intend to "amplify as best one can that we are one nation under God."

Bush also insisted to the religious journalists that the U.S.-led Persian Gulf war was a "morally correct action," but he defended religious leaders' criticism of the war effort. The president outlined the conversation he had with Presiding Bishop Edmond Browning, during which Browning had cautioned him against initiating military action. Bush said, "I had nothing in my heart that felt a bitterness or a restlessness that he didn't understand where I was coming from."

Lutherans, Presbyterians confront budget squeeze

Lutheran and Presbyterian churches recently acknowledged that fiscal constraints will mandate staff layoffs and program cutbacks for their denominations. "What do we do? We have no choice except to talk about [eliminating] entire programs," said Bishop Herbert Chilstrom, leader of the Evangelical Lutheran Church in America (ELCA), at the April 13-15 meeting of his denomination's Church Council. The Presbyterian Church (USA) also announced that it will urge its General Assembly to impose a three-year freeze on staff expansions and new programs. The ELCA attributed its \$1.4-million 1990 deficit to a number of factors, including sharp increases in capital improvements and pension and medical benefits.

Clergy join challenge to new Utah abortion law

Clergy from seven denominations are among the plaintiffs in a lawsuit seeking repeal of Utah's new abortion law. The Utah statute, reportedly the harshest such law in the country, permits abortions only in instances of rape, incest, fetal defect, or extreme threat to the mother's health. The seven clergy argued that the statute forced them to abdicate their religious freedom and

violate their conscience. The Rev. David Butler, minister of the Jordan United Methodist Church in Salt Lake City, outlined the dilemma by saying, "If I choose to abide by the law, I violate my ministerial responsibilities (to counsel on the advisability of abortion) and can be removed from the clergy for that reason. If I choose to violate the state law and follow the denominational and religious law, I can be charged by the state." Clergy of the Episcopal Church, United Church of Christ, Christian Church (Disciples of Christ), United Methodist Church, Unitarian Universalist Association, Union of American Hebrew Congregations (Reform), and United Synagogue of America (Conservative) entered affidavits supporting the lawsuit, which was filed by the American Civil Liberties Union. The lawsuit charged that "due to their vagueness, the statutory provisions are inherently violative of the United States Constitution and fly in the face of well-established and constitutional principles that protect the rights of every American." A temporary restraining order, pending a court ruling on the lawsuit, has prevented the new law from being applied.

VISN, Trinity Church, Dolly Patterson are Wilbur recipients

VISN and Trinity Episcopal Church in New York were among the 24 recipients of Wilbur Awards, recently given by the Religious Public Relations Council (RPRC) in recognition of outstanding presentations of religious values in the secular media. Trinity Church and VISN were honored for their half-hour drama *A Visit to Morin*, an adaptation of a Graham Greene short story that was aired nationally on cable television. Dolly Patterson, director of communications of the Church Divinity School of the Pacific in Berkeley, California, shared the books category award with *Under God* author Garry Wills. Patterson won as editor of *Questions of Faith*, which was published by Trinity Press. *USA Today* editorial writer Barbara Reynolds, *Newsweek* religion editor Kenneth Woodward, and country singer Willie Nelson were also honorees. The Wilburs, first awarded in 1982, are issued in honor of the Rev. Marvin Wilbur, who was the RPRC executive secretary for 27 years.

Jewish group, NCC issue postwar statement

Leaders of the National Council of Churches (NCC) and the organization representing U.S. Reform Judaism have issued a statement of shared concerns in the aftermath of the Persian Gulf war. In the statement, issued April 15, the NCC and the Union of American Hebrew Congregations (UAHC) called attention to "new opportunities for [Mideast] peace...through negotiation," while noting the human, economic, and environmental costs of the war. The joint statement urged Arab states to recognize Israel and to "enter into state-to-

state negotiations under appropriate auspices"; supported the right of Palestinians to choose their own representatives for Palestinian-Israeli negotiations; called for an end to the Mideast arms race; and urged an equitable distribution of wealth as well as economic cooperation in the region. The NCC and UAHC joint statement also expressed hope that domestic issues such as homelessness and health care would be addressed with the same "determination and will" that the U.S. government mustered in confronting Iraqi aggression. The document was noticeable for its omissions as well, particularly the absence of any mention of the right of Palestinians to establish their own state in Palestine. The statement's signatories included the Rev. Joan Campbell, NCC general secretary; the Very Rev. Leonid Kishkovsky, NCC president; and Dr. Dale Bishop, director of the NCC Middle East office.

Peace service causes battle in UK

A battle of words has erupted in the United Kingdom over details regarding a service to celebrate the end of the Persian Gulf war. British Prime Minister John Major chose a Presbyterian church in Glasgow as the venue for the May 4 service because of the large number of Scottish soldiers who took part in the liberation of Kuwait. Many Scots, however, feel snubbed that an Englishman--Archbishop of York John Habgood--has been chosen to preach at the service. The minister of the Glasgow cathedral, the Rev. William Morris, who is himself Scottish, defended his selection of Habgood on the grounds of inclusiveness. But the Anglican bishop of Edinburgh, Richard Holloway, struck a different cord in decrying the selection. "The government should call off the service and apologize to Scotland and start planning all over again," Holloway said. Talk of protests has reportedly moved beyond the rumor stage. Archbishop of Canterbury George Carey and Queen Elizabeth are scheduled to attend the celebratory service.

Central Florida to put ordinations on hold

The Diocese of Central Florida will impose a moratorium on ordinations to the priesthood beginning June 1. Bishop John Howe, acting on the recommendations of the diocese's Standing Committee and Commission on Ministry, explained the decision by saying that "more clergy for fewer positions has created tremendous deployment problems. It has everywhere led to the ordination process becoming more and more complicated, time-consuming, and costly." The moratorium will extend for at least a year and a half, Howe said. Howe also questioned whether seminaries are offering adequate training to meet current realities. "While there will always be a need for traditional training for traditional parish ministry, there are some gaping

holes in our seminary curricula...in the areas of evangelism and church planting," the bishop said. Referring to estimates that only 20 percent of this year's ordinands will spend their entire lives in parish ministry, Howe predicted that an "increasing number of clergy will have to prepare themselves to be 'worker priests' for at least part of their ordained careers."

RC bishops in South Africa decry capital punishment

The South African Roman Catholic Bishops' Conference has urged President F.W. de Klerk to maintain the moratorium on judicially imposed executions, put in place by the government 15 months ago. The bishops' statement was issued March 4 in response to government plans to execute a 24-year-old mentally retarded man found guilty of murdering a child and its mother. The bishops expressed "deep dismay" at the proposed execution, and urged de Klerk to suspend all executions until a new national constitution is enacted.

Spong book tops list of religious bestsellers

The Rt. Rev. John S. Spong's latest book, *Rescuing the Bible from Fundamentalism*, became the number-one bestseller in the religious hardcover category in March, according to *Publishers Weekly* magazine. The book, published in February, is already in its fourth printing. Spong is bishop of the Diocese of Newark.

Isabella's sainthood is temporarily derailed

Efforts to have Queen Isabella I of Spain declared a saint in the Roman Catholic Church received a sharp setback in March. The Vatican's Pontifical Council for Christian Unity reportedly declared without dissent that Isabella's beatification would not be consistent with current Roman Catholic positions on freedom of conscience. Beatification is the first of the two steps to sainthood. The decision cheered opponents of the sainthood move, who noted that Isabella not only opened the New World for Christianity but also expelled Jews and Muslims from Spain and inaugurated the Inquisition. Rabbi Marc Tanenbaum of the Synagogue Council of America said that the panel's decision indicated that Jewish-Roman Catholic relations are "really working." The council vote is nonbinding but is expected to carry considerable weight when the matter comes before the Vatican Congregation for the Causes of Saints, the issue's final arbiter.

Church leaders demand role in Guatemalan peace talks

Church leaders in Guatemala have expressed alarm regarding their apparent exclusion from negotiations to end the country's 30-year-old civil war. In a statement issued April 13, the religious leaders called upon President Jorge Serrano to honor the 1990 accord that guaranteed inclusive negotiations. "To set aside the procedures agreed upon...to seek peace through political means with the participation of all sectors of society, would be unjust and contradictory to any efforts to achieve that peace," the statement said. The church leaders, who represented the Episcopal Church and the country's other major religious denominations, also emphasized that social justice is a necessary ingredient of any peace. Since assuming the presidency on January 15, Serrano has sought to directly negotiate an agreement with the Guatemalan National Revolutionary Union, the umbrella group of the guerrilla organizations. Bishop Rodolfo Quezada Toruno, acting head of the National Reconciliation Commission, has concurrently attempted to broker a peace between the left-wing resistance organization and the government. The guerrillas have demanded demilitarization of the country and a new constitution as preconditions for a cease-fire. Informed outside observers estimate that as many as 100,000 Guatemalans have died in the protracted conflict.

Brazilian poll favors married RC priests, women priests

A survey in Brazil has indicated that 78 percent of those polled approve of married Roman Catholic priests, while 69 percent favor the ordination of women as priests. The survey was conducted for Rumbos, an association of about 400 former Roman Catholic priests who are currently married.

Ratzinger says "so-called feminism...enslaves [women]"

Cardinal Joseph Ratzinger, head of the Vatican's Congregation for the Doctrine of the Faith, recently charged that a number of birth-control options that have been associated with feminism "enslave" women. "Very often so-called feminism, far from liberating woman, instead helps to enslave her," Ratzinger said. He also maintained that it is morally indefensible for Roman Catholic politicians to publicly facilitate abortion laws at the same time that they personally claim opposition to abortion.

Interfaith chapel dedicated at Camp David

President George Bush and his wife, Barbara, recently gathered with Christian and Jewish leaders to dedicate an interfaith chapel at the Camp David, Maryland, presidential compound. In a sermon delivered at the April

21 dedication, Cardinal James A. Hickey of Washington said that the presence of the chapel "bears witness to our common belief that we need to seek divine guidance in the conduct of our national affairs." Bishop A. Theodore Eastman of the Episcopal Diocese of Maryland was also present at the ceremony. Construction of the chapel was financed primarily by donations from Greek Orthodox and Roman Catholic churches.

Schwarzkopf thanks ABS for camouflage-covered Bibles

General H. Norman Schwarzkopf, head of the U.S. (Army) Central Command, expressed his appreciation to the American Bible Society (ABS) for its supply of 300,000 camouflage-jacketed Bibles to U.S. service people in Operation Desert Storm. In a letter to ABS dated March 9, Schwarzkopf said that the military personnel's enthusiastic reception of the Bibles "is proof that today's young men and women are as hungry for spiritual nourishment as were those of any previous generation." The Bibles' desert-sand covers were designed to match the uniforms of U.S. troops stationed in the Persian Gulf.

New English Bible with contemporary slant

The American Bible Society (ABS) and Thomas Nelson Publishers are issuing a new translation of the Bible in May that will employ modern American speech rather than what some people regard as "biblicisms." The Contemporary English Version (CEV), as the translation is known, is the product of input from 100 people over a six-year period. The Rev. Barclay Newman, head of the CEV team, told the Religious News Service that "we are concerned with oral readability and oral comprehension [because] more people hear a text read than read it for themselves." The initial version of the CEV Bible will include only the New Testament, with an Old Testament translation completing the work in 1996. An illustrated children's edition is also slated for publication next fall. The CEV translation of the Lord's Prayer begins as follows: "Our Father in heaven, help us to honor your name. Come and set up your kingdom, so that everyone on earth will obey you, as you are obeyed in heaven."

U.S. is an overwhelmingly Christian country, survey finds

Eighty-six percent of Americans over the age of 18 consider themselves Christians, according to an extensive survey recently commissioned by the Graduate School of the City University of New York. Of that number, 60.3 percent identify themselves as Protestant, and 26.2 percent as Roman Catholic. Another 7.5 percent said they had no religion. In terms of denominational affiliation, Baptists followed Roman Catholics, with 19.4 percent, while 8

percent of those polled identified themselves as Methodists. Jews comprised 1.8 percent of the U.S. population. Surprisingly, Muslims--often thought to be the fastest-growing religious group in the country--numbered only 0.5 percent. Episcopalians as a group lean toward the Republican party, according to the CUNY National Survey of Religious Identification, with 41 percent declaring themselves Republicans and 25 percent Democrats.

Few saw Armageddon unfolding in Persian Gulf

Although books examining Armageddon theology enjoyed skyrocketing sales throughout the Persian Gulf crisis, only 15 percent of adult Americans viewed the war as the final great battle foretold in the Bible, according to a recent survey. The Gallup poll, carried out January 17-20 by the Princeton Religion Research Center, showed that women, people under the age of 30, and those for whom religion played a central part of their lives were the people most inclined to see Armageddon unfolding during the recent hostilities.

Homosexuals demonstrate at Mormon annual conference

Several dozen members of the militant homosexual group Queer Nation recently demonstrated at the site of the Mormon Church's 161st Annual General Conference, protesting what they viewed as the church's harsh stance against homosexuality. At last year's General Conference, Boyd K. Packer, a leading figure in the Mormon Church, characterized homosexuality as a "destructive lifestyle" and "spiritually dangerous." The Church of Jesus Christ of Latter-day Saints, as the Mormon Church is officially known, has 7.7 million members.

New English version of Islamic holy book is planned

"Ours will be an unprecedented approach," said Ahmad Zaki Hammad, president of the Islamic Society of North America, in launching a new English translation of the Quran, the Islamic holy book. Hammad, who will be the project's principal translator, stressed that previous English translations were done by individuals, whose styles and syntactical arrangements were said to pose problems for readers. In contrast, a five-man editorial board will oversee the projected translation, and will solicit the advice of prominent scholars in fashioning the annotated work. The project will be supported by a first-year budget of \$460,000, and is due for completion in five years. Muslims consider the Quran to be the literal word of God, revealed to the Prophet Mohammed by the archangel Gabriel.

Tutu applauds Namibia's social and political progress

Archbishop Desmond Tutu of Cape Town, South Africa, expressed exhilaration at the progress Namibia has made in its transition to independence. Speaking during a March visit to Namibia, Tutu said, "We are thrilled to see that it is all working, that it is possible for Namibians of different races to work together, to live together harmoniously, and it is a wonderful encouragement for us in South Africa..." But Tutu said he feared that in a world where violence attracts headlines, Namibia's fall from the international spotlight could endanger its chances of receiving much-needed economic aid.

Former Presbyterian moderators criticize sexuality report

Six former leaders of the Presbyterian Church (USA) have criticized a recent church report on human sexuality for what they view as its failure to recognize scriptural authority. Speaking in an open letter, the former Presbyterian moderators said that the report of the Special Committee to Study Human Sexuality "in effect cuts us loose from our moorings in the Bible and the confessions of the church." The 200-page report--to be taken up by the denomination's General Assembly in June--makes 46 recommendations, including the favorable reappraisal of "any sexual relations in which there is genuine equality and mutual respect."

PEOPLE

Herb Gunn will succeed Jeanie Wylie-Kellermann as editor of *The Record*, the newspaper of the Diocese of Michigan, when Wylie-Kellermann assumes the editorship of *The Witness* magazine in August. During the last three-and-a-half years, Gunn edited the publication of MICAH, a Detroit-based human rights organization focusing on Central America. He was previously a volunteer in Nicaragua with Witness for Peace and an intern with the Interfaith Council for Corporate Responsibility in New York. Gunn, a native of Fayetteville, Arkansas, said, "I look to journalism as a way to connect people with other people, communities with other communities so that we are able to better understand the concept of living in a global village."

Bishop Edward Randolph Welles II, the fourth bishop of the Diocese of West Missouri, died April 15 in Kansas City at the age of 83. A native of Cincinnati, Welles had retired in 1972 after serving as diocesan bishop for

twenty-two years. People on both sides of the ideological fence saw him as a man "not afraid of controversy." Welles was a strong proponent of ecumenical relations, and he raised his voice sharply against racial bias. In 1974--two years before the church approved women's ordination--he participated in the irregular ordination of the first Episcopal women priests, one of whom was his daughter, Katrina.



news features

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Sermon by the Most Rev. and Rt. Hon. George Carey, archbishop of Canterbury, on the occasion of his enthronement, April 19, 1991

"Wherever a saint has dwelt, wherever a martyr has given his blood for the blood of Christ, there is holy ground, and the sanctity shall not depart from it."

That sentence, from T.S. Eliot's play, is about the death of a former archbishop of Canterbury, whose manner of dying made this place holy ground. My own enthronement, as successor to Thomas Becket, falls on the anniversary of an earlier martyr archbishop, St. Alphege, who in 1012 was beaten to death with the bones of an ox. Martyrdom is usually messy, often humiliating, never romantic, whatever we make of it later. So another archbishop would tell us--William Laud--the only other bishop of Bath and Wells to move to Canterbury, whose blood was shed on the scaffold.

Such predecessors make me wonder--a little uneasily--about what may lie ahead, though it is not the particular circumstances of history that occupy my mind but the very nature of the calling to be Christian and a leader of Christians. The clue lies in that word *martyr*. It originates from a word meaning "witness," a word that Christians use of anyone who tells their story of what God has done for them in Christ. It expresses what we are doing this afternoon, for Christianity is about proclaiming good news and expressing it in joyful worship and witness.

Archbishops do not exist for their own sake. They too are witnesses--

called to be preachers, pastors, teachers and evangelists. St Paul's words from our first reading are directed at me today: "Necessity is laid upon me; woe to me if I preach not the gospel."

Necessity is laid upon me--or as another translation puts it: "I am compelled...woe to me if I preach not the gospel." Knowing and loving and living within the grace of Christ, the church must so tell of its Lord and Master that others are brought to his allegiance. Like Paul, I see this as central to the role of Christian leadership. The church is duty bound to call people to the Living God; and it is the archbishop's duty and joy to lead that call.

Let none think that I say this in disregard of the doubt and secularism of much of our nation. I know there are many voices raised in disbelief that anyone can still think there is a God who loves, who hears our prayers, and whose will is our good. They point to the blood stains of human history, not least in the church, and ask, in anger, contempt, or amusement, for evidence of this good and gracious God. They suspect that faith is simply a shelter for the weak in mind and spirit against the storms of life or nostalgia for a bygone age.

To such sceptics I ask: Is Mother Teresa weak? Is Desmond Tutu weak? Is Terry Waite weak?--he who with all other hostages suffers a living martyrdom and whose release remains a priority of my primacy. Are the Christians of Eastern Europe weak, especially those who have been persecuted or exiled for their faith? In this cathedral today, there are Christians from parts of the world whose courage and tenacity in the face of hatred and hostility compel our admiration. And we must remind ourselves that there have been more Christian martyrs this century than any other of the previous nineteen. Ours is an age of martyrs. God has not left himself without witnesses. Nor does he now. Among the witnesses here today are my brother archbishops and bishops of the Anglican Communion now gathered beside me at St. Augustine's chair. Many of them bring to our communion a faith that has matured in terrible adversity and triumphed over suffering.

Others come as representatives from different Christian bodies. And it is a privilege to welcome you. Your presence is evidence of that slow but steady movement towards greater unity that has been one of the most remarkable gifts of God to us in these times. And yet there remains a sadness at the heart of today's ceremony. As the 103rd archbishop of Canterbury, I stand in a succession that directs us back to the one undivided Church of Jesus Christ, a long way away from the 360-member churches of the World Council of Churches. If necessity is laid upon us to preach that God reconciles, then we cannot rest content with our scandalous divisions. "The love of Christ

compels a burning desire for unity," said Archbishop Benson years ago. Indeed it does, for that love requires of its messengers the love of Christ for each other.

And we must face that sober truth within the Church of England. Over the centuries we have faced many issues that deeply divided us. Each has tested our commitment to the God who reconciles. In our own time there are other challenges that will test us deeply--not only the ordination of women but also the challenge to live with and accept gratefully the diverse traditions that make up the breadth of Anglicanism. From St. Augustine's chair, I ask that we set above our division the urgency of witnessing to our nation that there is a God who cares and loves all people. We shall only be able to do that if we stand together even when decisions are made that cause us terrible pain. Our witness to the God who unites divided humanity is always more important than our pain. That is true witnessing. This helps us to understand why true martyrs, who suffer in order to witness to the God who reconciles, are always a gift and a blessing. For there will be many for whom simply staying and serving within the church may feel as costly as the service of those martyrs with whom I began.

This is our main challenge: to be the kind of church that puts God first, the people we serve next and ourselves last. It will be woe to us if we preach religion instead of the Gospel; woe to us if we seek to live off the inheritance of the past and fail to build on those foundations for the future; woe to us if we preach a message that looks only toward inner piety and does not relate our faith to the world around.

And that earthed Gospel takes us directly into the marketplace of the world. No church can or should avoid political comment when freedom, dignity, and worth are threatened. The cross of Jesus Christ firmly roots us in human concerns and needs and places us alongside the oppressed, the dispossessed, the homeless, the poor, and the starving millions of our planet. And at this time we particularly think of the plight of the Kurds.

And all this--all this--must be held together within a church in which worship and service go hand in hand! Yet we hear from time to time the cry that the church is irrelevant. But how can that be when the life and traditions of our church are woven into the fabric of English life and community in many unseen ways? We are there with thousands and thousands of children in church schools and youth organizations; we are there with the sick at home and in hospital; we are there among prisoners; we are there in universities, the forces, in industry and commerce; we are there in the struggles of farming communities and in needy inner-city areas.

And all this is applicable to another group of people who are with us

today; people of good will who are unable to accept all or most of the doctrines of the church and especially those who belong to other faith communities. You are also welcome today and by being here address an important question to those of us who follow Christ. It might be put to us in this form: "We recognize that we live in a land that is Christian by heritage and predominant culture. But do we have a place here with you?" Well, part of the answer lies in that shared texture of life that I have just described. But deeper than that is the issue of our integrity as persons and as believers. I would want to put it this way: "The faith I have in Christ and in his good news is so important that I am compelled--necessity is laid upon me--to share it with all people. But I trust I can listen to your story and respect your integrity even though having listened I may still want to offer to you, as to all, the claims of my Lord." Through such listening, sensitive dialogue, and mutual sharing, I believe that our church may express its faith, while always learning from the very breadth of the nation we serve, more of its full meaning.

So today my new ministry begins. I enter into an office graced by many distinguished men--Robert Runcie, Donald Coggan, and the hundred other faithful servants of Christ going back to the nervous Augustine who nearly fourteen hundred years ago landed on a wild Kentish shore. He came with the desire to make Christ known as the light of the world. I, too, enter into that mission with my hopes and my vision; a vision for a church, renewed and invigorated, growing in faith and increasing in numbers; a church united in its ambition to draw out a living faith in the young as well as in others and to involve lay people fully in our ministry and mission, a church eager to join other churches in maintaining and deepening the Christian heritage that is at the heart of our nation's traditions, culture, and morality.

And we can be confident in that mission. In spite of what we sometimes hear, the Church of Jesus Christ will never die. But the local manifestation of it has no guarantee of success.

We depend on the grace and power of God and our faithfulness to his call.

Such faithfulness will take many different forms. For the majority of us, death by ox bones, the sword, or scaffold will not be part of our pilgrimage. Our journey of faith will involve most probably sharing the love of God in many ordinary ways in our homes, our communities, and our churches. And that way may be just as hard. It will require commitment if you and I are to fulfill our ministries. I hope that as well as marking the beginning of my ministry as archbishop, today might mark a fresh step in your journey, too. Perhaps it might be a step of commitment to a more authentic profession as a

Christian; a greater confidence in the claims of the one who calls us to follow; it may simply be a willingness to explore the claims of the Christian faith once more.

And *commitment* is the word. As someone who has an undisguised affection for football, I love the words of Bill Shankly of Liverpool, who on one occasion said to his players: "Football is not a matter of life and death--it's far more important than that!" So is our Christian faith; far more important than life and even death, as our martyrs have witnessed. And woe to us if we fail to hand on to future generations the unsearchable riches of Christ that are the very heartbeat of our church and its mission.

Alphege and other martyred archbishops of Canterbury were burning and faithful witnesses in their day. Our time is now.

Will you join me not only in sharing the pageantry of this day but also the ministry and mission of our church? And may I invite you also to join me in a joyful witness to our world that God has revealed himself in Jesus Christ and therefore is life, hope, and peace in him. A hymn we shall sing later puts it in memorable words for me:

"Lord, for ourselves in living power remake us,
Self on the cross and Christ upon the throne,
Past put behind us for the future take us,
Lord of our lives, to live for Christ alone."

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Anglican primates issue statement at close of meeting

The primates of the Anglican Communion, ending a week-long meeting here, issued a communique on April 13, 1991, addressing issues and concerns discussed during their deliberations.

Attending with the primates of the 28 autonomous provinces, representing 164 countries, were the moderators of the churches of North and South India, Pakistan, and Bangladesh, churches in full communion with the Anglican Communion.

The statement addressed the subjects of evangelism, Ireland, the Middle

East, Southern Africa, international debt, and human sexuality--topics placed on the agenda by the primates themselves.

The meeting, held every two or three years, also allowed the primates to maintain and strengthen bonds of fellowship and to take counsel together on ways by which they can more effectively fulfill the church's mission.

The primates met in Northern Ireland at the invitation of the Most Rev. Robert Eames, archbishop of Armagh and primate of all Ireland. It was the first meeting to include the new archbishop of Canterbury, George Carey. The primates will next meet in the Province of Southern Africa in 1993.

Attached is the statement approved by the primates at the conclusion of their meeting.

Introduction

We have met in Newcastle, Northern Ireland, as the primates of the 28 churches of the Anglican Communion, together with the moderators of the churches of North and South India, Pakistan, and Bangladesh.

We met during Eastertide. In worship, Bible study, and discussion our meeting was permeated with the joy and hope of the Resurrection. In the Resurrection of Jesus Christ we affirm the triumph of life over death, of good over evil. As we reflected on some of the troubled situations in the various parts of the world from which we come, we learned for ourselves--and we want to say to the people of our churches--that we who are people of the Resurrection are called to be bearers of hope in a broken and divided world.

The purpose of the Primates' Meeting is to maintain and strengthen the bonds of fellowship and affection among the churches of the Anglican Communion. We are also able to take counsel together on ways by which we can more effectively fulfill the mission that our Lord has committed to his church.

We were forcibly reminded of disastrous circumstances in various parts of the world that directly impinge upon members of our Communion. Archbishop George Browne, primate of West Africa, was unable to attend because of the painful civil war that has ravaged his country. Sudan also has experienced civil war since 1983, and many bishops have been forced to leave their dioceses. Famine, compounded by internal conflict, is causing terrible starvation in other parts of Africa. Sri Lanka is suffering from civil war and terrorism. We were not able to give detailed attention to these and many other troubled areas, but we commend them all to the prayers of our people.

Some of our number bear the responsibility of leadership in areas of political instability and violence; some in places of dehumanizing poverty and oppression; some in areas where tension is related to differences of faith;

some in countries where secularist and materialistic philosophies pose strong challenges to Christian faith and practice. The circumstances in which the church finds itself differ considerably from place to place, but we have been struck by common elements that enable us to understand better the problems that confront us. We strive to assist one another in the exercise of our pastoral leadership in our respective churches.

The primates warmly welcomed the newly appointed archbishop of Canterbury, the Most Rev. George Carey, as their president and appreciated his strong leadership at our meeting. We recognized the archbishop of Canterbury's clear personal commitment to Christ and his Gospel, to evangelism, and to the application of the values of the Kingdom of God to the life of the world. We have experienced the warm personal qualities of our brother in Christ whose leadership will be valued throughout the Anglican Communion. The presence of the primates at the archbishop's enthronement in the week following our meeting will be a tangible expression of our wholehearted personal support to the archbishop and of the unity of the Anglican Communion.

It was significant that the primates met in Northern Ireland. Ireland's troubles have been publicized throughout the world. We were impressed, however, not by the deplorable acts of terrorism that are highlighted by the world's media but by the positive spirit of determination among a great number of people to come through the present troubles. We have found a genuine will to build a stronger, more harmonious, and more prosperous community. We were warmed by the genuineness of the welcome and the hospitality that we received. We became aware of the profound spiritual tradition of the Church of Ireland and its clear Christian witness under the leadership of Archbishop Robert Eames. We pray that our meeting in Northern Ireland might be taken as an affirmation of confidence in Ireland's future.

Evangelism

We rejoiced to learn of the commitment of the churches of the communion in taking up the call to the Decade of Evangelism that was issued at the Lambeth Conference 1988. We reaffirmed our own determination to give priority to evangelism in the leadership of our churches.

At our meeting we have been encouraged by firsthand accounts of effective evangelism and witness from throughout the communion. From Africa we have heard about the growth of evangelism, with emphasis on teaching the faith, leadership training, and the linking of evangelism with social justice.

From Asia and the Pacific we have noted the need for methods of evangelism to be related to the widely divergent cultures and societies and for the priority of spiritual renewal in a church wanting to evangelize others.

The experience of churches in the Islamic world has highlighted the need to understand Islam from within through serious study and dialogue. The current expansion of Islam gives such study special urgency.

From the Americas and Europe, primates commented on the need to strengthen family and community life in the face of rampant individualism. They pledged themselves to hold up evangelism as the work of the whole church. This would involve better training of the bishops and clergy as teachers and models of evangelism, the encouragement and training of the laity for evangelism, and working at the quality of congregational life so that each congregation might become an effective evangelistic agent.

Message and method

We were helped by a presentation by Bishop Leslie Newbigin on the theme "Proclaiming the Gospel in a Pluralist Society." We recognized that secularism has become in effect an alternative faith to Christianity in many developed countries and that the influence of secularism is rapidly spreading throughout the world. The church must be prepared to question and challenge the assumptions that underlie the secularist attitude to life.

Meeting immediately after Easter, we were reminded that Christianity is essentially an Easter faith and that the death and resurrection of Jesus lies at the core of the good news we are called to proclaim. We want to emphasize these points in particular:

1. The basis of evangelism is not our activity but what God has done and is doing in human history.
2. The Bible contains the unique account of what God has done, culminating in the overcoming of the forces of darkness, sin, and death in the cross and Resurrection of Jesus Christ.
3. Evangelism is the telling of the biblical story, not just as historical events, but as a present reality for every individual and community today.
4. Evangelism is not so much a duty to be imposed as a natural and joyful outcome of the lives of people who find their own lives renewed by the Holy Spirit through the Gospel.
5. In a secularized and pluralistic society the telling of the Christian story will not be credible unless its truth is demonstrated in the worship and quality of life of local Christian communities.
6. As Jesus showed the power of the Gospel in bringing healing, forgiveness

and transformation of life to the poor, the wretched, the outcasts (including the wealthy) so the church must proclaim and live out the good news in such a way that the lives of individuals and of society are transformed.

In the light of this understanding of the Gospel and of the evangelistic task, we turned our attention to certain of the pressing issues being faced in parts of the world in which our churches have special involvement.

Ireland

As Anglican Church leaders we represent a tradition that is both Catholic and Reformed. In the context of Northern Ireland we feel it is important to underline the historic and contemporary significance of both the Catholic and Reformed traditions within the Christian family. In a community where the Roman Catholic Church exists with those of the Reformed tradition and where, wrongly, a conflict situation is described in religious terms alone, we wish to acknowledge the role all traditions have to play in responding to the will and purpose of God.

We were privileged to meet representative political and religious leaders and to receive from them different perspectives on the present situation in Ireland. We were made aware of the long and complex history that forbids the possibility of any glib or easy answers. We do, however, find parallels to situations in other parts of the world in which some of us are involved, and this encourages us to make a few observations that we hope may encourage those who long for, and are praying and working for, peace.

1. We feel deep compassion for those on both sides who have suffered terribly from acts of violence. We are disciples of the Lord who himself suffered innocently and who in taking all suffering into himself made it a means of redemption for others. Our Lord knows the pain of suffering to the full, and his compassion--and ours--reaches out equally to all who suffer.
2. We plead with those who perpetuate violence to recognize that violence breeds violence and that peace and justice will not be achieved by terror. We reject any attempt to associate terrorist methods with the name of Christ and his church.
3. We have been encouraged to hear of determined and courageous, and often effective, efforts by people on both sides of the religious divide towards the promotion of community harmony. Church leaders have played a positive and notable part in these efforts. We thank God for this and encourage all members of the Christian community and all people of good will to support these efforts.

4. We recognize that on both sides there are political leaders of integrity and courage who have a sincere commitment to peace. We want to encourage them to work together with renewed determination until they have agreed on a way forward. It is our hope and prayer that all the people of this land can live happily together in mutual appreciation and well-being.

5. Our experience in other parts of the world suggests that aggression is often fostered by a deep-rooted sense of insecurity. Peace can only come when each side is prepared to guarantee the security and identity of the other. Can each side recognize that the other side has the same need for security and identity as they themselves have?

6. We must never underestimate the power of faithful prayer. We call upon Christians in Ireland and around the world to continue to pray earnestly for reconciliation and peace among those who are at enmity in Ireland.

The Middle East

As primates of the Anglican Communion we

- express gratitude to Almighty God for the ceasefire in the Gulf War and for the restoration of Kuwait
- voice our sadness at the enormous loss of human life in the recent and continuing conflicts and extend our pastoral support to the families of those who have died on all sides of the conflict
- condemn the massive assault upon the environment and the pollution of water, soil, and air that will have incalculable consequences for future generations of people and for the natural ecology
- call upon the international community to recognize and respond to the tragic suffering of displaced peoples, including Kurdish refugees, and to the Palestinians in the Occupied Territories suffering inhumane containment, curfews, and the continued denial of human rights
- plead for consistency by the United Nations in the implementation of all resolutions with respect to the region as a whole and particularly Palestine/Israel
- affirm the position expressed in 1988 by the bishops of the Anglican Communion in Lambeth Resolution 24 on Palestine/Israel.

This conference, saddened by the present suffering in the West Bank and Gaza Strip

- Affirms the importance of the church in the exercise of its prophetic role by standing on the side of the oppressed in their struggle for justice, and by promoting justice, peace, and reconciliation for all peoples in the region

- Affirms the existence of the State of Israel and its right to recognized and secure borders, as well as the civic and human rights of all those who live within its borders
- Affirms the right of the Palestinians to self-determination, including the choice of their own representatives and the establishment of their own state
- Supports the convening of an international conference over Palestine/Israel under the auspices of the UN and based on all the UN resolutions in relation to this conflict, to which all parties of the conflict be invited
- Commits itself to continued prayer for Israelis and Palestinians, for Muslim, Jew, and Christian, for the achievement of justice, peace, and reconciliation for all.

We call upon the United Nations to assume the administration of the West Bank and Gaza Strip from the State of Israel, and to facilitate humane policies for the people of the Occupied Territories until there is a settlement of the Palestinian/Israeli issue.

Southern Africa

We give thanks to God for the extraordinary changes that have come about in Southern Africa since we last met:

- the independence of Namibia
- the potential that has been created for movement towards multiparty democracy in Mozambique, and
- in particular, the breakthrough in South Africa that occurred when its state president, Mr. F.W. de Klerk, courageously lifted restrictions on black political parties and released Mr. Nelson Mandela and other political prisoners.

We thank God also for the Rustenburg Conference of Churches, which brought together an unprecedented range of South African churches and produced a joint confession of guilt for their role in the sin of apartheid.

We commend warmly the personal commitment to a negotiated settlement that Mr. Mandela and Mr. de Klerk continue to display. However, we are deeply distressed at the carnage the country is experiencing during its transition to democracy and at the government's failure to protect the lives of people living in South Africa's black townships. We urge all parties to spare no effort in bringing an end to the conflict. We support the efforts of church leaders to bring together the leaders of communities that are suffering from the violence. We are concerned at the potential that the violence has for wrecking the prospect of negotiations. We call on all South Africans to refrain from

violence, which is ultimately self-defeating, and we call on the South African government to take appropriate action to demonstrate beyond question its resolve to stop the fighting.

We are glad to note the success that the strategy of sanctions has had in bringing about change in Southern Africa. We believe any signal for the lifting of sanctions must come from consultation with the leaders of the black community. We urge Western governments--whose countries have benefited extensively from cheap black labor in South Africa--to provide massive development aid to the country, controlled by representatives of those who have been oppressed, for the urgent provision of housing, education, health services, and land.

International debt

The Christian Gospel is concerned with human dignity and must confront anything that degrades human life. The primates therefore express their continuing concern in relation to the international debt crisis. We have heard again from some of our churches in nations whose international debt is paid by poverty, hunger, and death.

We recognize the power of the debt crisis over the lives of hundreds of millions of people.

- Whole economies are in bondage.
- The crisis is being used for foreign domination and exploitation.
- The plight of women, children, and marginalized groups in developing countries is worsening.
- The roots of poverty in so many countries and cultures of the south lie largely in the wealth of the countries of the north.
- The fruits of the injustice of trade imbalances and lack of accountability in the economic system are, inevitably, corruption, war, hunger, poverty, disease, and environmental destruction.

At the same time we note with appreciation that certain countries and banking institutions have canceled or renegotiated the debts of several countries.

As primates, we call on all churches to

- recognize and examine their need to be liberated from any complicity with unjust economic systems
- exercise stewardship of their own resources under the guidance of a Gospel

that underlines a preferential option for the poor

- support alternative monetary and economic systems that serve the ends of justice and peace.

We call on churches, in the light of Gospel values, to examine

- principles governing trade relationships
- the transfer of technology and resources
- loan and debt servicing policies in order to improve the economic viability and local autonomy of developing countries.

We further call on churches to engage economists from north and south, aware of the complexity of issues and in the light of the Gospel, to offer their expertise. In this way the church may bring informed pressure to bear on the decision makers.

Human sexuality

We devoted some time to considering questions related to human sexuality. While sexuality is a matter of universal significance, there are wide differences from one culture to another in the issues that surface and the degree of explicitness with which they are discussed. Homosexuality, and the related question of whether it is right for homosexuals to be ordained, are live issues in some of our churches but not in others. The presiding bishop of ECUSA shared with us the report on the subject that is to be presented to the General Convention of his church in July 1991.

These are sensitive questions. We agreed that in considering them the church needs to give full weight to the testimony of Holy Scripture. We need also to take account of such understanding of homosexuality as scientific research is able to provide. It is important, too, to try to understand the experience of homosexuals themselves as they face the implications of their sexuality.

It is clear that at present there are wide differences of understanding on this matter within the churches of the Anglican Communion. We noted with appreciation this recent statement of the American House of Bishops:

"We recognize that it would not be faithful to the Gospel to ignore the anguished cries of homosexual men and women who feel hurt, rejected, and angry by what they see about them. At the same time, we recognize that it would not be faithful to the Gospel to ignore or simply label as homophobic the anguished cries of men and women who feel hurt, rejected, and angry that

what they see as sin is not being reaffirmed as such."

As the church continues to wrestle with this difficult question, we want to encourage our people to pursue the discussion with honesty, compassion, and a genuine desire to seek the will of God.

Conclusion

During our time in Newcastle, we have studied and discussed many issues of interest and concern to the individual regions of the communion; we also took time to consider our Anglican identity in relation to our ecumenical journey with other churches.

We have had a rich experience of the reality of the Easter faith: we leave Northern Ireland strengthened in faith and fellowship by one another and by joy in the risen Lord.

Newcastle

April 13, 1991

91111

Excerpts from the presiding bishop's address from the chair, Executive Council meeting, Portland, Maine, April 23, 1991

Thanksgiving should really be the theme of my remarks today, for I have much to be thankful for as we meet for the final time this triennium as an Executive Council. There will be several chances during the week to celebrate and give thanks for the life and ministry of this Council, and particularly for Dean Collins and other outgoing members. I am tremendously grateful to all of you, and easily make my own the words of Saint Paul in speaking of the Thessalonians: "[I] always give thanks to God for all of you and mention you in [my] prayers, constantly remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ."

I am thankful, too, for the significant and altogether impressive work we have accomplished this triennium as an Executive Council. I could call to

mind several particular accomplishments. We have engaged the Mission Imperatives in consistent and innovative ways. The Decade of Evangelism goes forward from a base of strength--and in a way that serves as a model for some other churches in the Anglican Communion. The Ecumenical Decade: Churches in Solidarity with Women continues to inspire and motivate a wide range of programmatic activity both domestically and internationally.

Building on the groundbreaking initiative in economic justice of the 69th General Convention, we are beginning to gear our programmatic response to the environmental crisis in a way consistent with the overall World Council of Churches' theme of Justice, Peace, and the Integrity of Creation. I believe General Convention itself will have much to say about this. As a result, the environment, economic justice, and sustainable development will be a more focused, higher profile theme in the coming triennium.

As with evangelism and economic justice, our response to the AIDS crisis has been consistently creative and effective, providing a model for many other faith communities in AIDS-afflicted areas around the world.

Partly as a result of the Arizona rejection of a paid, statewide holiday in honor of Dr. Martin Luther King, Jr., racism will be on the agenda of the 70th General Convention in a way it might not otherwise have been. The importance of our program priority on racism during this past triennium will become apparent in Phoenix and will lead this church into a more honest scrutiny and accounting for its own sins.

The creation of *Episcopal Life* was the foundation of a more unified approach to a national church communications strategy. Do you remember the early debates and struggles on this issue? We've come a long way! *Episcopal Life* has been published for more than a year now, and becomes better with each issue. We have much to be thankful for in this anchor of our emerging new communications network.

I could go on. We have sought in a more intentional way to be faithful to our many partners--here at home through solid program thrusts in congregational development and leadership training, and abroad, with "partners in crisis" in Southern Africa, the Middle East, Central America, and elsewhere. We are laying the groundwork for a second Partners-in-Mission consultation, which in turn will strengthen the mission discernment process we are embarked on in the exciting work of the Planning and Development Committee of this Executive Council.

A long-sought partnership with the Anglican Church of Canada has been given concrete impetus by our exchange of partners for meetings of the two national executive councils. What a gift it has been, as Michael Ingham once put it, "to see ourselves as others see us." We owe a great debt of gratitude to

both Michael Ingham and Duncan Wallace for their contributions to our life together as an Executive Council and to the growing partnership between our two churches.

Institutionally, at the Episcopal Church Center, we have simplified and unified our budget in an unprecedented way. Last year we managed the remarkable feat of reallocating \$2.5 million to emerging mission priorities--a wonderful example of what an intentional mission discernment process can produce. Now that we are--along with everyone else, it seems--facing real limits to our financial resources, the importance of these institutional adjustments and innovations will become even more obvious.

All of this gives me great hope for the 70th General Convention of this church. Looking at our life and work together this triennium, we realize we can make a difference. To paraphrase a famous line: As Maine goes, so goes Phoenix! As this Executive Council has become engaged successfully in carrying out the mission of the church, so we have every reason to expect the same of the church gathered in convention in Phoenix.

Hopes and expectations

Many people have asked about my hopes and expectations of the General Convention. I think our hopes inevitably flow from our experience in getting ready for Phoenix. Based on that experience, I have three hopes.

First, I hope we as a church will leave Phoenix with a much better grasp of our own internal racism. I hope we will leave Phoenix with a serious commitment to dealing with our institutional racism, and with a stronger commitment to the minority members of this church--expressed concretely in the Martin Luther King, Jr. Legacy Fund. I hope and expect that we will joyfully affirm once again the marvelous diversity of this church, from which so much of its strength and attractiveness derive. Meeting in Arizona, with the Navajo Area Mission as one of our hosts, I am particularly eager to see this church give the recognition so deserved by our Native American members. Furthermore, I think my hopes are realistic. We will come out of Phoenix with a racism audit and a developmental agenda for the whole church--an offering back to the church at large of our struggle with America's most besetting sin.

Second, I hope for a serious attempt to simplify our convention lifestyle. I hope we are given the grace to see that an outward sign of simplicity has very much to do with holiness of life and with the mission of the church. If racism is America's most serious flaw, then surely consumerism and a scandalous waste of material goods must rank next.

The acceptance of diversity

Finally, I hope that, however the tough issues are played out, whatever the vote totals may be, we will see ourselves post-Phoenix as a community whose members truly have listened to one another, who truly have respected one another. We will come to convention with many different experiences, many different agendas, many different expectations. It is my hope and my prayer that we will honor those differences, as God does, and that we will, with integrity, accommodate those same differences in a way that strengthens our fellowship and affirms each member of this church. The essence of unity is the acceptance of diversity, as our brother in Northern Ireland said. We are characterized by our diversity. Will we also be known for our unity?

Each of us will carry away a different experience of the General Convention, but I hope that we will all experience something of the reality of the Body of Christ. Perhaps some will have the experience a woman from India had at the recent Assembly of the World Council of Churches in Canberra. She said that she came from a small village in India, that she had no previous exposure to the larger ecumenical church. She said she had been deeply moved and strengthened in Canberra simply by being there, by seeing and experiencing something of the church universal in all its many forms. I hope that Canberra experience can be our Phoenix experience.

Speaking now of Canberra, the Executive Council will receive a report this week from some of its delegates to the Seventh Assembly of the World Council of Churches. I will not preempt that report, but will simply flag the importance of Canberra for our own mission discernment process. Much happened during those two weeks under the Southern Cross--some of it, as you may have gathered from news reports, of pivotal significance for the future of the ecumenical movement. Like the woman from India, I was blessed and strengthened simply by being in Canberra. How I wish all of you could have had this truly unique Christian experience!

The Executive Council Task Force on the Environment and Sustainable Development, which we formed in November, has brought forth its report. I am happy to say that the report has produced two immediate, tangible results. To begin with, the three senior executives and I are constituting an in-house environmental council, whose mandate will be to build on aspects of the work Executive Council did in Savannah and ensure that Domestic and Foreign Missionary Society properties become models of sound environmental stewardship.

Second, an in-house group will be formed to bring together and integrate programs and issues in the areas of social and economic justice and the environment. Environmental and justice initiatives coming from Executive

Council, the General Convention, and the World Council of Churches' JPIC covenanting process will be received by this inter-unit group. The group will, in turn, become a resource for dioceses and parishes. A new environmental desk at the Episcopal Church Center may not be in our financial cards, but the issues raised by the task force and others are of such urgent importance that the Senior Executives and I have agreed to take on this charge.

(Full text of the address is available from the news office.)

91112

Churches return to ancient rituals to enrich the catechumenal process

by Terry Mattingly

How can churches design a more effective process of study and reflection for new Christians prior to their baptism? Across the nation, Episcopalians, Lutherans, and members of other liturgical churches are turning to the rituals of the ancient church for clues.

"We're not talking about an automatic process that leads up to some kind of magical ritual that then causes a change in somebody's life," said LaDonna Wind, a member of St. John's parish in Decatur, Alabama, and a coleader of a recent training conference on the catechemenal process in Estes Park, Colorado, April 18-23.

"We must tell people that they have to make a decision of faith," Wind said. "The decision is part of a process, and we act it out with very powerful rituals. But people have to make a decision," she added. "They have to, or the process loses its meaning."

The road to church membership is different for each new Christian, said Wind. Often a person decides to join a church before he or she has thoroughly investigated the church. But sometimes a person is first drawn into a body of believers. Sometimes a convert is befriended by church members before he or she makes a personal decision to become a believer.

"None of this means anything if people are not making decisions to become Christians. Evangelism is the context of the ministry that we are here

to learn about," said the Rev. Mark MacDonald, who works with eight Navajo congregations in New Mexico, Arizona, Utah, and Colorado. "Without new Christians, we have no one to lead to a more mature understanding of what it means to be part of the community called the church."

Newcomers start at different points on the road

"What we've learned is that you have to do more than throw a little water on somebody, for them to really be able to leave their past life behind them. That's as true today, in modern America, as it is for a convert in Africa," said the Rev. Ralph Campbell of St. Timothy's Episcopal parish in Salem, Oregon, a teacher during the Estes Park sessions.

The educational process is changed, in a few ways, when participants have already been baptized, Campbell stressed. Truth is, many "newcomers" start at different points on the road.

Some begin as lapsed Episcopalians or Lutherans. Others are disaffected Roman Catholics. Others are former members of evangelical churches, who are now seeking a more "formal" setting for worship. Others were baptized as infants, but never truly trained in the faith. And some are people who need to begin at the beginning.

"It's a strange mix. You need to let people know that they must have a faith that is their own, as an individual. But we're not trying to get people to run off to the mountain and have a private religious experience," said Georganne Robertson, a member of the Lutheran Church of the Good Shepherd in Olympia, Washington.

"This process is also about becoming a member of a community. It's about building a special relationship--one-on-one--with a sponsor who agrees to walk with you through your journey.... We keep saying this, but it's true: Each case is different. But they're also very similar," Robertson continued.

Missionaries discovered, in settings as unique as Africa and Asia, that converts need a significant amount of time to prepare for church membership. Instead of a few weeks of classes, new Christians are now being led through a four-stage process that peaks in the weeks of Lent, before baptismal rites in the Easter Vigil.

People need, want effective rituals

The ecumenical development of new materials for the catechumenal process--in some cases bringing back rites that are almost as old as Christendom--began soon after the Second Vatican Council.

Today, rich symbolism in the rite of baptism is being recovered. People need, and want, effective rituals to serve as landmarks in their pilgrimages,

according to the leaders of the Estes Park conference. The more moving the symbolism, the more the decision to become a Christian seems to soak into their souls.

Water has long been a symbol of new life, rebirth, repentance, and cleansing. The more water, the better, Campbell said. "It's not just H₂O. Water really means something, symbolically.... We can't afford to minimize that," he added. "I'm not saying that more [water] is automatically better, or that grace can't be present in just a little bit of water. But I do believe in what I call robust symbolism. We can't be afraid to really let our symbolism pour out.... There is power in the Word, there's power in the blood, and, yes, there's power in the water."

At Campbell's parish, it's hard to miss the new baptismal font. It's four feet wide, three feet deep, and it holds several hundred gallons of water. In fact, there's enough room in the hardwood tank to dunk infants, children, and adults. A few members were upset when Campbell started doing exactly that--baptizing new members by immersion instead of with a sprinkle from the old font.

"It's usually the old-time Episcopalians who are the tough nuts to crack," Campbell said. "Some people are afraid that something horrible will happen if we splash any water on an absolutely perfect baptismal gown."

What once was a rather technical topic for liturgical scholars has become, for a few churches, a matter of practical changes involving terry-cloth robes, hair dryers, and hot-tub heaters. The Roman Catholic bishop of Hawaii, at one national gathering of his brethren, ended a lecture on baptism by immersion with the comment: "Always remember to take off your watch."

"It's kind of chaos after the baptisms.... We pray and sing until those who have been baptized are all dressed up and ready to come back into the sanctuary," Campbell said, passing around an album full of photos from services in his church. "We just kind of take our time and soak in the experience...."

Helping the church in the long run

During the baptism rite, Campbell also anoints each person's head with oil--another ancient tradition. "We use the most fragrant oil we can get our hands on, and we really pour it on," he said. Afterwards, the new church members leave the sanctuary to change into white suits, gowns, and other special clothes prepared for the holy event.

"I know there are people out there who will think this is really kind of weird and really different, for them. All I can say is that I believe this is worth the risk," Campbell continued.

Church leaders cannot afford to let people slip quietly into the pews and then out the back doors of parishes across the nation, Wind said. Improving the classes and rituals that touch newcomers can only help the church in the long run, she said.

"Some people may say, 'We don't like all that ritual.' Or, 'Why do we have to add more ritual? I don't like going through all those things,'" she said. "But if you don't really pour yourself into this, then you end up downgrading the ritual and people's decisions, and that can be very sad....

"This is an ongoing journey of faith. People need our help. They deserve the best that we can give them."

--Terry Mattingly teaches media and popular culture at Denver Seminary. He writes the weekly "On Religion" column for the national Scripps-Howard News Service. Mattingly is a member of Christ Episcopal Church in Denver.

91113

Kanuga conference addresses theological dimensions of ecological crisis

by Virginia Barrett Barker

A deep concern for the global environmental crisis drew over 120 participants to a five-day conference at Kanuga Conference Center in North Carolina where they heard eight experts explore the crisis, its origins--and a possible Christian response.

In his summary of the conference and its major contributions, the Rev. Dr. J. Carleton Hayden of Sewanee concluded that the central thrust of the conference was the urgency of a major change in beliefs and attitudes. "Almost everyone speaks to the need for some kind of new consciousness," he observed.

Author Sue Monk Kidd, for example, said that the patriarchal attitude of dominance that organized life from the male perspective led to detachment from nature and a hierarchical control over the earth. By devaluing feminine aspects of both sexes, humanity has become like the Tin Woodsman of Oz, a rusted machine in search of a heart, unable to weep while the dolphins die by

the hundreds of thousands in polluted oceans.

Dominican Sister Miriam MacGillis found the cause of the ecological crisis in our outdated cosmology. "Splitting the atom brought us into a confrontation with our perception," Sister Miriam said, and our perceptions are inadequate for today's reality. "We don't know the voices of the natural world; we are like elephants in a tea shop. Everywhere we step, we are a disaster."

Author and activist Jeremy Rifkin advocated a leap of consciousness, a new sensibility: the entirety of the human race experiencing ourselves as a single species living inside of a single organism--planet Earth. Sister Miriam called for a radical shift in perspective, to gain the correct view of the reality in which we live.

Looking at needed change in more detail, Rifkin saw particularly the need for a shift from efficiency to sustainability. Efficiency is production at the least cost, at the greatest speed, for the largest quantity, like high-rise buildings thrown up rapidly from prefabricated parts. Efficiency, like a digital watch, indicates only the present moment. But sustainability is like a round watch with numbers and hands. Its roundness relates it to the sun, to the orbits of the universe. Its hands tell the present moment, but point back to the past and forward to the future.

Sustainability, like Washington Cathedral, is built to last, carefully, with an eye to the future, and represents quality, not quantity. It is sustainability that represents good human relationships, Rifkin said.

A single, sacred community

Sister Miriam said we need to realize that time and space are still expanding, that the earth is itself a living thing. It has evolved a brain and a nervous system complex enough to become self-aware--to think, to plan, to possess spirituality; and that expression of the planet Earth is in humankind, which is a part of planet Earth. This is a oneness that all religions knew, but it is now verifiable. We must go into the future as one single, sacred community, or we will perish, she said.

For Kidd, masculine consciousness must be balanced with feminine consciousness that is nurturing, relating, and linking. Earth must be seen as Mother Earth, with whom we are interconnected. Pyramidal, hierarchical relationships must be replaced with circular, consensus relationships, and particularly in this task must be recovered the feminine images of God. God, Kidd said, is neither male nor female, but because patriarchal images have been so overwhelmingly dominant, the feminine must be emphasized and recovered.

Native American culture shares with traditional African culture a pre-scientific, pre-industrial, pre-technological society. Canon Precentor Michael Sadgrove of England's Coventry Cathedral said that Celtic traditions of prayer and worship also have similarities to Native American rituals. Dr. Martin Brokenleg, associate professor of Native American studies at Augustana College and member of the Rosebud Sioux tribe, said that the cultural dynamic is taught and learned by being part of the community, and therefore can be taught outside that culture.

Brokenleg described Native American emphasis on kinship--a Lakota family embraces about 300 people; leadership evolves by consensus. In kinship with all nature, Lakota have a category not for "animals," but for "two-legged things," like bears, birds--and people. The successful hunter offers something back to the earth to replenish it. Making no distinction between the spiritual and the material, Sioux culture prefers spiritual interpretation over scientific explanation.

Science should help solve the crisis

Science itself should be part of solving the crisis, said Hayden, quoting speakers that Einstein and quantum physics saw reality not as matter, not as material, but as motion, and in a sense as spiritual. Why, Hayden asked, if quantum physics played such a significant role in ushering in this new consciousness, could or should it not continue to play a constructive role in dealing with the ecological crisis?

The Rev. Dr. H. Paul Santmire, pastor of Grace Lutheran Church, Hartford, Connecticut, and author of books on ecology and nature, said, "In the inner city, animals are first rats," and people want to kill the animals, not defend animal rights. Nature is ambiguous, capricious, and sometimes evil, he said. Santmire suggested Thoreau as a paradigmatic figure for today, contemplating wilderness and oblivious to the ugly realities of life.

Dealing similarly with Matthew Fox, author of *The Coming of the Cosmic Christ*, Santmire said struggling Christians find comfort in the crucified Lord and the classical theology of fall and redemption.

"Without the poor, the oppressed, and their participation, their interest, there comes to be a kind of romanticism in the treatment of the ecological crisis," Hayden warned. The ecological concern at a meeting of the Anglican Peace and Justice Network in Brazil was the great garbage dumps, he said, but people were more concerned about the homeless that eat the garbage in the dumps. "Poverty and racism are very much a reality and must be dealt with in any consideration of the ecology," Hayden said.

"I believe there is within the teaching and tradition of the church, all

that's needed for addressing the ecological crisis," Hayden continued. "It is very central to the tradition that God created everything...out of nothing, and therefore he sustains all.... Human beings are called to be stewards of the earth. The question is whether we are good stewards or poor stewards."

--Virginia Barrett Barker is editor of *The Diocesan* (Florida).

91114

Modern ministries may redirect paths to ordination

by Julie A. Wortman

When a mob of Christians in Milan elected Ambrose their bishop in A.D. 373, they only had to baptize him before he could be ordained.

Today, in addition to being baptized, Ambrose would have to be ordained to both the diaconate and the priesthood before he could even be considered a candidate for bishop.

But that may change because the church is rethinking why and how it ordains its ministers. The 70th General Convention, meeting in Phoenix this summer, will be considering three resolutions that urge a return to the ordination practices of the early church because those practices more closely reflect modern trends in ministry.

Increasingly, hard economic times are forcing dioceses and congregations to pool resources and develop models of ministry that depend less on imported, seminary-trained clergy and more on shared, nonsalaried, local efforts.

The training and ordination of local leaders to serve as priests has been one important way to meet the need, especially in rural dioceses with small, far-flung congregations. Another has been a revival in the order of deacons, who are not on the church's payroll but who have been ordained to servant ministry.

"I don't know what we'd do without the deacons we have," said the Rev. Canon David McCallum, chairman of the Diocese of Eau Claire's Commission

on Ministry. "They are the salvation of many small places."

More like rungs on a corporate ladder

But there has been growing sentiment that the church's canons governing ordinations undermine, rather than support, the goal of a wider sharing of ministry because those canons suggest that distinctive ministry roles are more like rungs on a corporate ladder than special gifts of the spirit.

Last year, the Diocese of Northern Michigan's Bishop Thomas Ray took a new approach to shared ministry. He began using the canons that allow ordination of local leaders as priests and deacons in their congregations and communities. Ray ordained teams of lay people, deacons, and priests, each with five to eight members, charged with sharing responsibility for local congregations.

Those ordained to clerical roles received the laying on of hands in accordance with the ordination liturgy; those commissioned as ministers in lay capacities received the laying on of hands as a reaffirmation of baptismal vows. Having trained together and taken the ordination exam together, the groups then began ministering together, leading worship, visiting the sick or housebound, and responding to community needs.

According to the Rev. James Kelsey, diocesan coordinator for ministry development, the one thing that detracts from these groups' identities as ministry teams is that the national canons require that those who are to serve as local priests be ordained to the diaconate first, making a separate ordination service necessary for them.

Delegates to Northern Michigan's diocesan convention last October voted to challenge this requirement by unanimously passing a resolution calling on the General Convention to change the church's canons to allow for direct ordinations of local priests and--shades of Ambrose--even of bishops.

In the Western church, canons have required successive ordinations since the 11th century. They express a tiered understanding of the ordained ministry in which bishops, having "progressed" from being lay persons to deacons and then to priests, are the fullest expression of the church's ministry. Explaining his diocese's objection to the church's customary practice, Kelsey said, "We see our ordained people as icons or animators of the ministry we all share, and we make a great effort to ordain people by how what they already do empowers others."

But across the Wisconsin border in the Diocese of Eau Claire, where the congregations are also small and far-flung and often short of funds, there is strong opposition to the idea of changing the canons.

"We are part of a much larger whole--this change would run contrary to

the practice of the larger church and shouldn't be gone at alone," said Eau Claire's McCallum.

Bolstering local congregations

While the practical problems in Eau Claire are much the same as those faced by Northern Michigan, the focus there is on the role deacons can play in bolstering local congregations rather than on ordaining local clergy or ministry teams.

Vocational deacons can be seen as part of the traditional hierarchy of deacons, priests, and bishops, McCallum said, but they are also important role models for the laity because as nonsalaried clergy they bridge the gap between lay and ordained.

Yet, while deacons are readily identified with the "servant ministry" to which all the baptized are called, they have also assumed an increasingly prominent and provocative role in calling congregations to be involved "in works of mercy and justice," as the Diocese of Minnesota's Commission on Ministry has put it.

"Many deacons have a prophetic role of calling attention to things people don't want to hear," said the Rev. Edwin Hallenbeck, a deacon serving in Rhode Island and president-elect of the 800-member North American Association for the Diaconate. "Priests in parishes are not usually very good at that."

Affirm distinctive traits of each order

Some supporters of a strong diaconate feel, like the people of Northern Michigan, that eliminating the requirement for sequential ordinations, so that people pursuing ordination to the priesthood do not have to be ordained first as deacons, is the only way to express and affirm the distinctive traits of each order.

To that end, a resolution from the Diocese of Pittsburgh asking that diocesan bishops be given the option of ordaining candidates to the priesthood directly, and one from Minnesota that calls for the elimination of the transitional diaconate, will be considered by General Convention this summer.

According to one of the sponsors of the Pittsburgh resolution, the Rev. Elizabeth Rodewald, herself a deacon, a number of priests objected to the resolution because they valued the time priests spend as transitional deacons.

"But those people were never really deacons," Rodewald insisted. "They are the 'PITs'--priests-in-training--and it's not the same thing."

Deacons themselves are divided on whether the transitional diaconate should be eliminated, Hallenbeck said, noting that his group has been talking

about the issue for several years.

But if there is disagreement about how best to reflect the growing trend toward shared but distinctive, nonsalaried, local ministries in the canons of the church, there also seems to be widespread agreement on what matters the most, just as there was in Ambrose's time.

"The valid ministry of each of us comes from our baptismal vows," said Deacon Rodewald. "I am ordered to be there to help [the nonordained] by constantly reminding them of the covenant they've made."

--Julie Wortman is a newswriter with *Episcopal Life*.

91115

[Editors note: Last December 13, the Commonwealth of Virginia performed its last execution in the old penitentiary on Spring Street in Richmond before the prison was shut down and the remaining inmates moved to another prison. The following story is the first-person account of a priest's friendship with Buddy Justus, the man who was executed--a friendship that took the priest all the way to the death chamber. ENS provides the reprint of the account with permission of the Virginia Episcopalian.]

Witnessing the ritual of death

by Thomas R. Smith

It was 1984. During a pastoral visit to a prisoner in the state penitentiary in Richmond, I saw Chaplain Marge Bailey. Marge, one of the first women ordained by the Baptist Church in Virginia, was greatly loved and respected in this all-male institution. She wanted to talk to me, and invited me into her office.

Marge, looking me straight in the eye, said, "Tom, there's a man on death row in Mecklenburg Prison who badly needs a friend. I think you're the one he needs. Will you do it?" Marge was a person I did not easily turn down, and without much thought, I said, "Of course I will. Can you tell me something about him?" After a long pause, she finally said, "You'll get to know him. All I can tell you is this: he's the kind of person you'd like to

have for a neighbor."

A few weeks later I set off on the 90-mile drive to Mecklenburg, filled with trepidation and wonder about how I would react and what I would say to this stranger, Buddy Earl Justus.

In 1978, Buddy had gone on a murderous, 30-day rampage while under the influence of drugs and alcohol. He killed three women, one in Florida, one in Georgia, and another in Virginia. His last victim, Ida Mae Moses of Montgomery County, was eight months pregnant when Buddy raped and murdered her. He has been on death row since 1979.

Buddy was brought shackled and handcuffed to a table in the Visitor's Center. He was white, of medium build, with melancholy eyes. We sat and talked. He told me about his family: His mother was murdered when he was young. His father repeatedly abused and beat him until he finally left home at 13. Buddy was 34 years old, the oldest of six children, but no one in his family had written or visited him since his incarceration.

He spoke of his newfound, spiritual life, his Bible reading and study with other death-row inmates. He also spoke, in tears, of his heavy remorse over the lives he had taken, and said he wanted to know more about God's forgiveness. He told me he often felt suicidal, and I learned later that he had made two unsuccessful attempts while on death row. After we prayed together, Buddy thanked me for coming, and as we parted company, I felt a mysterious peace between us.

During the drive back to Richmond, I knew Buddy had blessed me. It was not me, the priest, bringing Christ to Buddy, but Buddy sharing God's grace with me.

I continued to visit him and exchange letters with him over the next six years. Other than me, the only regular visitors he had were an attorney and a school teacher from Richmond, Denise Dunn. She was part of a group of Roman Catholic laity engaged in a volunteer ministry to prisoners.

Setting a date with death

In August 1990, after 11 years in his death-row cell, Buddy made an enormous decision: he would stop the lengthy legal appeals and ask the attorney general for an execution date. This done, the date was set for December 13.

When I saw him early the following November, he looked years younger, with a sparkle in his eyes and a lift in his voice. An enormous burden had been lifted from him, and he spoke about the joy of knowing that his years on death row would soon end. He had no fear of dying, nor of the chair; only an eager longing to enter that new life he hoped he would have in

Christ's kingdom.

Buddy was brought to the state penitentiary on Spring Street in Richmond, where the electric chair was kept, on November 29. The aging penitentiary, which the commonwealth was selling, stood nearly empty. Only a dozen or so inmates remained, the rest having been moved to other prisons. Buddy was placed in a cell near the execution chamber. During the next two weeks, he had daily visits with prison chaplains Russ Ford and Bill Jones, and me. Denise Dunn came too, as did a remarkable woman, Marie Deans, director of the Virginia Coalition on Jails and Prisons. Marie's work with death-row inmates and their families is truly heroic. She became involved in this work following the murder of a member of her own family, believing that the execution of the killer did not bring her the justice she longed for.

Deans succeeded in getting Buddy's estranged sisters and brother to come to Richmond for a final visit with Buddy on the day before the execution. It was a hard but joyous reunion, filled with tears, as they were permitted a three-hour visit.

The other visitor that day was Bishop Charles Vache of the Episcopal Diocese of Southern Virginia. Long an outspoken opponent of the death penalty, Bishop Vache expressed his personal gratitude for a statement that Buddy had released. Buddy and his attorney had invited Governor Wilder, a death-penalty supporter, to witness the execution, but the governor declined the invitation. Bishop Peter Lee [of the Episcopal Diocese of Virginia], a death-penalty opponent, sent an appeal to the governor by telecopier, asking him to commute Buddy's sentence. The appeal went unanswered.

While December 13 was surely the longest day of my life, it was the last day for Buddy Justus. The execution was set for 11 p.m.

'You are there for us'

Before I left home to go to the penitentiary, I telephoned Bill Wells, rector of the Church of the Holy Comforter in Richmond, to ask his prayers for us that day. I knew that Bill would be with a small group outside the prison that night, singing and praying for an end to capital punishment. It was a group that I had been part of during previous executions. Bill said to me words I would not forget: "Remember, Tom, that you are in there to represent all of us...the whole church. You are there for us."

I arrived at the penitentiary late on the morning of December 13. For the next 12 hours, eight of us gathered in front of Buddy's cell, talking and sharing stories with him. The day became a wake, but with the "deceased" very much a living part of it. We laughed and cried as Buddy told stories of his boyhood in the mountains of southwest Virginia. At 3 p.m., we celebrated

the Eucharist together and received the bread of heaven, the cup of salvation.

Just as the Eucharist came to a close, a couple entered the room. Bob and Sarah West had driven from Roanoke to give Buddy good news. A video interview with Buddy, made earlier in Mecklenburg Prison, had been aired on a Roanoke television station the night before, and after the telecast, the sister of Ida Mae Moses had telephoned the station to relay a message to Buddy: that she offered him her forgiveness for his crime. When he heard the news, Buddy wept. We all wept. There was healing.

As it does for every execution, the state acts out a ritual of death. The guards came into the room with a cardboard box and set it down in Buddy's cell. He was asked to put all his possessions in the box; there were letters, photographs, a couple of books, and his Bible. When he picked up his Bible, Buddy called me to the cell, and placing the Bible in my hands, said, "Tom, I want you to have this."

At 6 p.m., Buddy's last meal was brought to him: steak, french fries, and strawberry pie. He had asked for a glass of wine, but the prison denied this request. At 8 p.m., we were asked to leave the room for an hour, during which time Buddy's head and beard would be shaved, and a new pair of blue jeans and shirt given to him. He was moved to a clean cell nearest the door to the death chamber.

When we rejoined Buddy, he was smiling and made light of his new baldness. Slowly and surely the clock moved closer to 11 p.m., and one by one, we had our private goodbyes with Buddy. Only two of us, Ford and I, would walk with him into the death chamber. As I said goodbye to Buddy, he took my hands and said, "Tom, you've been like a father to me. I love you."

At 10:55 p.m., uniformed prison guards entered the room. The prison warden entered and read aloud the court order to put Buddy to death. Asked if he had anything to say, Buddy quietly said, "No." A guard opened the cell door to escort Buddy to his fate. But as the guards reached for his arms, Buddy stopped and said, "Would you kindly allow me to walk on my own?" He did, followed by the warden, Ford, and me.

The death chamber is a stark white room. The electric chair is placed in the center. The warden, Ford, and I stood eight feet away. In the rear is a glassed-in section seating 15 witnesses. Buddy was placed in the chair, straps around his legs, a leather mask placed over his eyes, and the electric helmet on his head. During this ritual, Ford and I spoke to Buddy: "We're with you, Buddy." "We love you, Buddy." "God bless you, Buddy." A red light blinked on, and the first of two long jolts of electricity hit him. Two minutes passed. Then a doctor entered the room, placed his stethoscope on Buddy's chest, listened, and announced that Buddy was dead.

Love and prayers

As I drove from the prison that night, I wanted to howl and scream to the heavens, "How long, O Lord? How long? How many more will the state kill?" Buddy had hoped he might be the last. Oddly enough, I also thought about the people who call themselves "pro-life"--millions, I'm told. Some of them protest in front of abortion clinics to demonstrate their care and concern for the life of an unborn fetus. They speak of the sanctity of human life. But where were they tonight? They did not seem concerned that the Commonwealth of Virginia was killing a 38-year-old, living, breathing human being.

The next day, Friday, Buddy's body was laid to rest. Eight of us gathered on a cold, windy afternoon in a Richmond cemetery. With tears streaming down my cheeks, I read the Burial Office for Buddy, a child of God, "a sheep of thine own fold, a lamb of thine own flock, a sinner of thine own redeeming."

The we shared our memories of Buddy, and I remembered those closing words in Archibald MacLeish's play, *J.B.*, a modern version of the biblical story of Job. As the play ends, Job's wife says:

Blow on the coals of the heart.
The candles in churches are out.
The Lights have gone out of the sky.
Blow on the coals of the heart,
And we'll see by and by.

When I got home that day, I opened Buddy's Bible. He had left a card in it addressed to me with these words: "Take care, my friend. I'll see you in Heaven one day. Love and prayers, Buddy."

--The Rev. Thomas R. Smith is rector of the Fork Church in Doswell, Virginia.



reviews and resources

91116

Photo contest for Episcopal Communicators

The Episcopal Family Network (EFN) is sponsoring a photo contest for Episcopal Communicators and staff members of diocesan publications. EFN seeks black-and-white or color photographs and negatives depicting the ethnic diversity and lifestyles of Episcopalians--whether clergy or laity, at work or at play. Five to seven photos will be selected for enlargement and display at EFN's General Convention booth in Phoenix in July, and others will be on view there in a photo album or in transparent sleeves. Entries are encouraged as soon as possible before the May 20 deadline, and will be returned after use. The submissions can be delivered directly to Betty Gray during the Episcopal Communicator convention in New York, May 15-18, or mailed to her at 70 LaSalle Street, Apt. 21-C, New York, NY 10027. For further information, telephone (212) 865-3440.

Episcopal radio series begins June 9

The 1991 Episcopal Series of the Protestant Hour will be heard on the radio for twelve consecutive weeks beginning Sunday, June 9. The half-hour programs will run through August 25, and will be aired over 325 radio stations nationwide, as well as on the American Forces Network throughout the world. The guest speaker for the series--titled "Prayers for the Breaking of Bread"--will be the Rev. Canon Herbert H. O'Driscoll, rector of Christ Church, Calgary, Canada. The Episcopal Series is the Episcopal Church's only national radio ministry. For further information, contact The Episcopal Radio-TV Foundation, 3379 Peachtree Road, NE, Atlanta, GA 30326; telephone (404) 233-5419.

Union of Black Episcopalians to meet in June

The Union of Black Episcopalians (UBE) will hold its 23rd annual meeting June 24-28 in New Orleans. The conference, gathering under the

theme "Expanding Our Horizons through Evangelism: Uniting the Children of the Diaspora," will meet on the campus of Loyola University, with worship services scheduled at the Holy Name of Jesus Roman Catholic Church, located nearby. The Rev. Curtis Sisco, rector of St. Luke's Episcopal Church, New Orleans, will be the conference dean, and St. Luke's will host a number of pre- and post-conference activities. A 100-voice ecumenical choir and liturgical dancers will be featured at the opening worship service. On June 26, the Rt. Rev. Barbara Harris, suffragan bishop of Massachusetts and the first woman bishop in the Anglican Communion, will preach at the UBE's evening service. The UBE is a national organization that encourages black Episcopalian participation in the total life of the church. For additional conference information, contact Father Sisco at St. Luke's Church, 1222 North Dorgenois, New Orleans, LA 70119; telephone (504) 821-0529.

Ministry development video examines role of deacons

Signs of Service, the last in a series of five Total Ministry videos highlighting ministry development, has been issued by the Episcopal Church's Office for Ministry Development. The video examines deacons as focal points and symbols of servant ministry. The series was initiated ten years ago when the Diocese of Oklahoma provided the necessary funding through a Venture in Mission grant. *Signs of Service* (order number: 50-347) costs \$29.95, and is available from Episcopal Parish Services, 815 Second Avenue, New York, NY 10017.

Update: VISN enthronement excerpts to air on May 13

Excerpts from the BBC television production of the enthronement of George Carey as the archbishop of Canterbury will be aired one time only on the VISN cable network. It will be shown at 7 p.m. EST on Monday, May 13, as part of VISN's "One in the Spirit" series. Cable listings should be consulted to determine if VISN is available locally.

